

REFORMED CHURCH MESSENGER

To-day

It is night, TODAY is almost gone,
The glorious, sunlit day
Will soon be in the dust-bin of the Past.
How sad to see so fair a thing depart . . .

What has it meant to me,
This bright and shining day
That never will return?
Have I but gathered of its joys,
Unthinking, clasped them to my heart,
Grasped all I could of happiness and peace
And stored them selfishly away
To be my very own?

Or have I given of myself
To make another glad?
Or shared another's grief?
Or helped a brother find the Light?
Or spoken but a trifling word of praise
That caused ambition's fire, so nearly dead,
To flash once more into a living flame?
Or have I helped someone to find a higher
plane
Whence vision widens with the truth?
Have I been brave and gay in spite of
pain?
Have I but done my duty, humble though
it be,
With eager grace, and made of lowly task
A ritual of love?

It is night, the day so nearly gone.
'Twas such a glorious day—
How sad to have it wasted so!
Grace Harner Poffenberger.

What Prayer Is

Prayer is the act by which I connect my small life with the larger life of God, which is its vital sap, and without which it withers like a branch severed from the vine. Unlike the branch, I have the power of varying the degree of my connection with the vine; for brief periods of time I can live upon my own resident energies and my own stored-up wisdom; but unless I replenish myself periodically from the central reservoir of life, I cannot go on living at my best, and ultimately cannot live the spiritual life at all.

Walter M. Horton.

For the Federal Council of the Churches

(This Extract from "Prayer Cycle for World Service," 1930, published by Congregational Commission on Missions, contains an appreciation of and fervent prayer for the agency of a united Protestantism which has been greatly used of God, and we are sure it expresses the sentiment of the pastors and people of our own communion.)

The Jesus Christ who stood in the midst of the golden candlesticks, as the Seer of the Revelation saw Him, was a glorious figure, His eyes flashing fire, from His mouth issuing a sharp sword with a double edge. This is like Justice personified. Our Federal Council of Churches is a reflection of that spirit. Are we all realizing what courageous work this spokesman of ours is doing on our behalf, condemning social, political and industrial evils, standing for moral and spiritual ideals? We may help pay our debt by supporting the Council with our prayers.

We praise God:

- (1) For the justice of His rule and the confidence we enjoy that ultimately that rule will subdue the injustices and cruelties of life.
- (2) For the growing respect paid by many nations to the teachings and personality of Jesus Christ.
- (3) For the strong arm of the Churches, the Federal Council, asking that God guide and empower its leaders in their delicate, difficult position.
- (4) For this expression of our united Church sentiments, and pray that each individual Church of every order be a sympathetic loyal partner in the union.

Prayer: Almighty Ruler of the affairs of men, we commend to Thee for blessing and for large use in Thy Kingdom on earth our Federal Council of Churches. Keep in Thy care its leaders, so that, being humble and consecrated as well as bold and active, they may do honor to Thee and the cause of righteousness. Amen.



Official Board of the Heidelberg League of the Synod of the Northwest
(See article by Dr. Krampe)

PHILADELPHIA, OCTOBER 9, 1930

ONE BOOK A WEEK

DR. SPEER ON SOME GREAT ISSUES

During his busy life, as executive of a great Foreign Missions Board, president for four years of the Federal Council of Churches of Christ in America, director of dozens of Boards, and lecturer and preacher in constant demand, Dr. Robert E. Speer has found time to be a scholar of no mean reputation and a reader of the great books of power. (I am constantly impressed, as I read his books, with his familiarity with the great poetry of the world, for instance. I imagine he never travels without a satchel full of books.) He has written some twenty books, dealing with all sorts of problems, theological, personal, social and international, as well as missions. Now comes a new book: "Some Living Issues" (The Fleming H. Revell Co.), which gives us his mature thought on some of the greatest issues facing this generation. It is a book of great power and moment.

The first seven chapters of the book deal with the person and significance of Christ and His life and work. Here such vital themes are discussed as: "The Place of Christ in the World Today," "The Grounds for Belief in the Deity of Christ," "The Son of God is the Son of Man," "The Virgin Birth," "Why Was Christ Crucified?" "The Resurrection—the Centre of Christianity," and "The Master and Lord of Life." Dr. Speer has written on these great themes in previous books. His little book on "The Deity of Christ," has become almost as much of a classic as Horace Bushnell's famous brochure on "The Divinity of Christ," and has been read by a great company of college students and others, clearing up many doubts. But in this new book Dr. Speer comes back to the old theme with the particular perplexities of this generation in mind, and is again helpful to all who read. There is the same evangelical fervor, the same unshaken faith, but with it is a very sym-

pathetic and comprehending attitude, an appreciation of the perplexities brought by modern science and criticism, that makes his unshaken faith even more reassuring. I can imagine many a young man saying; as he reads: "Well, if so great and good a man as Dr. Speer, who has frankly and courageously faced every new theory, can still believe, so can I."

I wish there were space to go into the argument of these seven chapters. They are very reassuring. Perhaps they can be summed up in one affirmation that the Christ of the Gospels and Epistles is a super-human Christ. The Christ who walks through the New Testament is God. Only by the emasculation of the Gospels and Epistles and by all sorts of sophistry can He be made mere man. The Christ who drew Peter and Paul and John to Him and sent them out to make a new world was a God and not a man. The whole experience of the Church, of individuals converted, of worlds made over, calls for a God. No mere man would have even inspired these men and things, or wrought the miracles of history or held the loyalty of the world for two thousand years. With this truth, Dr. Speer's contention is that the Virgin Birth, the resurrection, the miracles, are easily accepted. If Christ is mere man one cannot accept them. One does not need them, for that matter. They are improbable, unnatural. If Christ is God, they all belong to Him naturally.

The other nine chapters have their headings as follows—and vital topics they are: "The Alleged Narrowness of Christianity," "The Limits of Tolerance," "The Legitimacy of Prayer," "The Christian View of Marriage and Divorce," "The Equality of Women in the Church," "Christian Ideals of Education," "The True and Abiding Basis of Christian Missions," "Some Recent Criticisms of Foreign Missions," "Returning to Jesus." I would like to comment on all of these chapters, for all of them throw light on vexing problems. In the chapter on "The Limits of Tolerance," Dr. Speer bases his discussion largely on the experience in co-operation and union experiments on the mission field. He would

admit tolerance as a principle on those doctrines and attitudes toward the Scriptures which in no wise affect the belief in the Lordship and person of Christ as presented in the New Testament. On this one affirmation there can be no tolerance, for to abandon that would be to abandon Christianity itself. In the chapter, "The Christian View of Marriage and Divorce," Dr. Speer stands flatly on the New Testament ground. He realizes that for the Church to take this position, might mean the loss of many people, but he thinks the only thing the Church should consider in its attitude is a direct teaching of its Lord. He quotes Justice Morschauer, of the Supreme Court of New York, who would grant no divorces but only separations. Whether he approves this extreme view or not, I dare not say, but he quotes the Justice at some length. On the equality of women in the Church, Dr. Speer believes all offices should be open to them. I gather from his discussion of "The Return to Jesus," he has no sympathy with those who cry for a return simply to a man who lived a good life and died as a martyr to truth. Neither is Christianity the teaching of Jesus alone. The only return to Christ is the return to the exalted, living, supernatural Lord of the Gospels and the Epistles. St. Paul's risen Christ is the Christ of the Church. Our Christ is a living Christ. I wish the chapter "Some Recent Criticisms of Foreign Missions" could be put into the hands of everyone who has been reading the criticisms that have been appearing in the magazines and journals . . . even in some religious journals. It is, in substance, the pamphlet privately circulated a year or two ago, and I am glad it has been made public. Dr. Speer has always taken the ground that Christianity is an absolute religion and a world religion. If this be true, it is the duty of Christians to give it to the world, even though there be great elements of truth in other faiths. One cannot, if he holds this view of Christianity, refer to it as simply one religion among others.

Frederick Lynch.

MEETING OF THE SYNOD OF THE POTOMAC

The Synod of the Potomac opened its 58th session on Tuesday morning, Sept. 9, 1930, at 10 A. M. Devotional services led by Revs. Wayne H. Bowers and Edwin M. Sando. The opening sermon was preached by Rev. Edward O. Keen, D.D., of York, Pa., the retiring president. Text I Tim. 1: 12, with II Tim. 4:5. His theme was "The Christian Ministry." Dr. Keen preached a very able sermon.

The Synod met in Salisbury, N. C., as the guests of First Reformed Church, Rev. Banks J. Peeler, pastor, and Catawba College, Rev. Elmer R. Hoke, president. Throughout the Synod there were 134 ministers and 94 elders present. The sessions were held in the college auditorium. The meals were served in the college dining-room. The delegates were entertained in the various dormitories. This arrangement was very delightful and all had a pleasant and profitable time.

The organization at the first session resulted in the election of the following officers: President, Rev. John H. Keller, of China Grove, N. C.; vice-president, Mr. Clarence Clapp; recording secretary, Rev. Felix B. Peck, of Silver Run, Md.; reading clerk, Rev. Wm. J. Lowe, of McConnellsburg, Pa.; enrollment clerk, Rev. Ed. J. Klingaman, of Dover, Pa., and treasurer, Mr. J. Travers Thomas, of Frederick, Md.

On Tuesday evening, Rev. E. A. Penick, D.D., of the Protestant Episcopal Church, bishop of the diocese of North Carolina, located at Charlotte, brought to the Synod a most illuminating address on "The Pension Fund." The address was practical and very well received.

The devotions on Wednesday morning were held by Rev. Ralph Harry, of Altoona, Pa., and Rev. M. L. Stirewalt, D.D., minister of St. John's Lutheran Church of Salisbury, N. C., delivered the address. On Wednesday evening Rev. E. N. Orr, D.D., minister of Tabernacle Associate Reformed Presbyterian Church, Charlotte, N. C., delivered an address on "World Evangelism." This was delivered after the reading of the report on missions. On Thursday evening Rev. W. H. Causey led the devotions and the Rev. Arch C. Free, D.D., minister of the First Baptist Church, Salisbury, N. C., delivered the address.

The committee on the establishment of an Old Folks' Home within the bounds of the Synod reported. The report showed careful and painstaking study of the situation. Rev. Scott R. Wagner, D.D., of Zion Church, Hagerstown, Md., was chairman of the committee and read the report. It was discussed item by item, and after a long debate pro and con it was almost unanimously voted to accept the legacy of \$86,000 and establish a Home. The legacy comes to the Synod through the will of Elder George C. Pierson, of Cavetown, Md., and is for the maintenance of such a Home. When the various trust funds are in it will amount to almost \$100,000. The place for the Home has not been decided. A number of sites have been offered. The committee is continued, to select a site and effect an organization.

The Missionary and Stewardship Committee, Rev. Norman L. Horn, chairman, read a strong report. This report was discussed at length and finally adopted. This committee and its work are beginning to be looked upon as one of the most impor-

tant claiming the attention of the Synod. Another committee which had an outstanding report was the Committee on Social Service, Rev. Charles D. Rockel, chairman. The report was adopted.

An interesting feature of the Synod was the unanimous election of Rev. Nevin C. Harner to fill the newly endowed chair of Religious Education in the Theological Seminary at Lancaster, Pa. Dr. Geo. W. Richards spoke very highly of Mr. Harner's work during the last year. Dr. Harner is the son of Rev. and Mrs. J. Philip Harner, of Edinburg, Va. Synod rejoices in the election to this new chair of a son of the Synod. Before coming to the seminary, Prof. Harner was engaged as director of Religious Education in Zion Church, Leighton, Pa.

The ladies who were present at Synod were given a very delightful outing on Wednesday morning. Sufficient automobiles were ready to take them to the Cannon Cotton Mills of Kannapolis, N. C. Kannapolis is the largest unincorporated town in the United States! The ladies were more than pleased with what they saw. The whole Synod was taken on an automobile trip to Nazareth Orphans' Home. The sights were mostly new to us of the North. The principal crops were cotton, corn and peanuts. Enroute we stopped at the historic Old Stone Church. This edifice has served for more than 150 years and is today in excellent condition. It is the spiritual mother of a great many Reformed Churches in North Carolina. Rev. Mr. Andrews is the present pastor. An excellent dinner was served at the Home, while the orphans entertained the

(Continued on page 18)

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EDITORIAL

ATTENTION! BOOK NUMBER CONTEST

The MESSENGER's annual Book Number will be issued on November 27, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big MESSENGER family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD LIKE OTHERS TO READ. The MESSENGER offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by November 2. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? *There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the MESSENGER.* The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

* * *

PENNSYLVANIA GERMANS AND SUNDAY SCHOOLS

What part did the Germans of Pennsylvania have in the genesis and development of the modern Sunday School? Some Pennsylvania Germans, alas, were not enthusiastically in favor of it; indeed in certain instances they refused to allow Sunday Schools to be conducted in the Church edifices and made it necessary for those interested in teaching the Bible to the young people to hold their meetings in public school-houses or other halls outside of the House of God. Other German settlers are to be credited, however, with some of the very earliest activities in this direction. Our friend, Dr. B. F. Fackenthal, Jr., calls our attention to several references in Wickersham's *History of Education in Pennsylvania* which raise doubts concerning the primacy of Robert Raikes, generally known as the father

of the modern Sunday School movement, the sesqui-centennial of which was celebrated this year. "A Sabbath School was established at Ephrata about 1740, years before Robert Raikes commenced his benevolent work on the Sabbath Day among the poor children of Gloucester, England," says Dr. Wickersham. In another place he declares that the Schwenkfelders established a Sunday School as early as 1734. We shall be glad to receive further testimony on this point.

* * *

THE CALL TO REVERENCE

In the admirable addresses of President Omwake of Ursinus College and Head Master Edwards of Mercersburg Academy, delivered at the opening of those institutions in September, they properly emphasized the *spirit of reverence* as one of the supreme needs of our time. One is sometimes tempted to wonder if reverence has not been altogether forgotten in America, even in some Churches and Sunday Schools. "Let all things be done decently and in order," was the Apostolic injunction. But certainly some pastors and lay leaders are not as insistent as they might be in stressing the importance of reverence, or even as consistent as they should be in setting an example to others by their own reverent attitude and conduct. We have been in some sanctuaries dedicated to the worship of God which were more disorderly than a well-conducted theatre. Apparently no effort was made to secure attention or to call attention to the sacredness of the place. But at other times one's heart rejoices to come into an atmosphere which is uplifting and worshipful.

The importance of this matter was emphasized anew for us by the receipt from Trinity Sunday School, Altoona, Pa., of a beautiful tribute to one of our dearest friends, who was recently called to his eternal reward. This gracious word of appreciation, which is well worth reading, is as follows:

"The name Robb is inscribed indelibly in the annals of Trinity Reformed Church, Altoona, and this name is written so large upon the minds and hearts of the members of Trinity congregation that time will not efface it. Here Rev. Dr. Lewis Robb labored hand in hand with God in the establishment of this congregation, and in such a way that his name will be held in respect ever as the patron saint

of the congregation. Here our late, lamented superintendent and friend, Dr. George D. Robb, continued these labors for the establishment of His Kingdom, for almost two score years. In the passing of Dr. Robb this Sunday School has lost not only a superintendent and a teacher, but Trinity Sunday School has lost its most outstanding member. He has left with us his exceptional example of Christian character, his fine spirit of devotion to the cause of Christ and to the promotion of God's Kingdom here on earth, and the example of his never-failing support of all that was good and righteous in the community as well as of his unflinching opposition to all that was evil and unholy. We shall never forget his oft repeated appeal to the members of the Sunday School to be quiet and reverent during prayer and the reading of God's Word, and to remain for preaching service after the dismissal of the school. *To Dr. George Robb the Church was a sacred place, the Bible was a Holy Book, and a service called for an attitude of reverence and worship always.* His last Sabbath in the flesh he spent with us in his accustomed way, presiding over this School, using this last opportunity to call upon us to be reverent and respectful to the reading of the Scripture and the service of prayer. Some places in life are hard to fill. Dr. Robb has left such a place in Trinity Church and Sunday School."

It is fine, indeed, to leave behind such a record and such a memory. Shall it be said of us that we, by our influence and example, deepened the spirit of reverence in other lives? It is wise to covet an influence such as this. Only the great-hearted, who have eternity in their hearts, can render this ministry.

* * *

BACK TO THE FARM

The eminent Irish poet, essayist and agricultural economist, George Russell ("A.E."), has come to America to sound a solemn warning that the perpetuation of the nation is dependent upon the vitality and virility of the rural population. After three or four generations in cities, he declares, the population tends to deteriorate and there is a retrocession to animal functions alone. People who live amid the simplicities and pure air of the open country get an original, rude strength which is impossible in cities. It is agricultural labor, he maintains fervently, which brings out the best in man mentally and physically. The sunken cheeks and hollow eyes of typical city-dwellers are to him a tragic demonstration that serious trouble is ahead for any country in which the urban population approximates 90 per cent and a paltry 10 per cent remains on the farms. "We in Europe are a dying fire," laments "A.E." Therefore he pleads with a young America not to make the same fatal mistake. He is convinced that every instinct of patriotism and humanity should impel us to build up and maintain an agricultural civilization. By the same token the preservation at full tide of the rural Church is the wisest kind of spiritual statesmanship. Proper "farm relief" is obviously more than an economic problem; it is a spiritual imperative.

* * *

HE WAS NOT LOST

A surprising number of MESSENGER readers have expressed their interest in the little story we told editorially about the Memory Hymn for this month, *Blest Be the Tie That Binds*. It was the story of John Fawcett, who remained with his humble people in a small parish all through his ministerial career, in spite of repeated opportunities to go elsewhere. The *Baltimore Southern Methodist* mentioned recently a country district out of which have come an unusual number of strong, sturdy, forward-looking boys. "Give these lads 12 years, and they are succeeding everywhere," says the editor. "Give them 15, and they are leaders in the State—and more like them will continue to come out of that same country region. *'Why do young men from that neighborhood stand so well everywhere?'*" A stranger asked this question and looked into the matter. He found an old, now very old, Presbyterian preacher who had given his life to a country Church back in there somewhere—a remarkable man, too. They called him to

city Churches. He said, 'No.' They called him to the presidency of one of their universities. He said, 'No.' There he lived, year in and year out, lost to what preachers call 'the field of larger usefulness.' But was he lost? Look at those boys!"

* * *

CHRISTIAN CITIZENSHIP SUNDAY

The Presidents and Moderators of the leading Protestant Church organizations, including our own, have issued a call through the *Christian Herald* to set aside Sunday, November 2, as Christian Citizenship Sunday. It is a comprehensive effort to rally the Christian Citizenship of our nation, and back of the call is the conviction that Prohibition—a moral issue—is widely at stake in the forth-coming elections. The Churches which brought Prohibition to pass are challenged now, as they have not been challenged before, to maintain it. It is because they believe that challenge must be met at the polls, these leaders of Protestantism have called upon the nation's Churches to observe the Sunday before election as Christian Citizenship Sunday.

The need for such a movement becomes more apparent when we realize the difficulty which all good citizens have today in getting the facts about Prohibition from the public press. The most effective blow at the dry cause was probably the poll conducted by *The Literary Digest*. The newspapers of the United States have been active and apparently eager to assist in making the agitation against Prohibition the most intense of any in our recollection. There doesn't seem to be any other subject in which most of our metropolitan journals are so much interested. The Hon. Franklin W. Fort of New Jersey, in a recent speech before Congress, said, "I wonder what the great metropolitan newspapers would charge me, if I were a dealer in patent medicines, for the news columns they now give freely to the dealers in liquors." As for the editorial pages of many of these journals, they lose few opportunities to stab Prohibition in the back by insinuation and innuendo, if not by direct accusation. As one of our great religious leaders says, "The situation is one of the most incomprehensible ever known." Newspapers have had a reputation in the past for defending the Constitution and for condemning all lawlessness; they have also long known the unspeakable evils of the traffic in alcohol; but "here they are in league with it and against the Constitutional methods of suppressing it." The *Christian Century* properly calls attention to the exaggerated claims of wet gains made by many newspapers and sponsored by the Association Against the 18th Amendment. As Congress now stands, the Senate is dry by about three to one, and there are in the House of Representatives approximately 329 dries and 106 wets. It is admitted that the dry majority is somewhat larger than normal, due to the fact that the Hoover landslide of 1928 brought in a number of dry Congressmen whose districts are normally wet. It is to be expected that in an off-year election there will be a return to a more representative division between wets and dries. But although wet claims are usually unjustified, the seriousness of the situation lies in the fact that political conventions, catering to those who shout the loudest, take action calling for the repeal of the 18th Amendment without offering a sensible and feasible substitute and are merely making the enforcement of the law more difficult. The platforms of both major political parties in the State of New York, for example, call for actions so inconsistent and impossible of attainment, that even the leading wet journals admit that these politicians are either contradictory or insincere in their pronouncements.

The truth is that those who are opposed to the return of the licensed saloon must realize that *they are in for a real fight*. Money by the millions is being spent to tear down our present safe-guards of law. Folks with short memories have in many instances been seduced into the belief that conditions are far worst than in pre-Volstead days, and that it is utterly impossible for our great Republic to secure a reasonable enforcement of duly enacted laws, which have been pronounced Constitutional by the highest court in our land. *Surely it is time for every Christian citizen to stand up and be counted.*

A TRUE STORY

Under our system of filling pastoral vacancies, it is inevitable that there should be not a few heartaches when well-loved and successful pastors are invited to change their pastoral relationships. It is only natural that those who are seeking a pastor should endeavor to get the very best man they can; and it would be passing strange if the congregation which is now enjoying the services of such a man should not desire to keep him and decide to use all the ingenuities of love to persuade him to decline the call, even though it might mean a deserved promotion for the minister. There are always arguments on both sides of the question and probably the time will never come when all interested persons will be entirely satisfied. We believe that all those who have passed through such experiences as are here referred to, will be particularly interested in the little article which appears in the *Broadway Tabernacle Tidings* of New York City, which is entitled, *A True Story*, and tells the following recent happening in the metropolis:

"Two women sat at luncheon together. One on a visit to the big city had met an old friend and over the table they were catching up. They talked at last of Churches. 'We have such a wonderful Church,' said the other to the one, 'but we are all so sad there now. Our beloved minister is leaving. He is the only minister most of us remember and this month is his last. We have a young man coming. Nobody knows much about him. I am afraid he is not going to do.'

"The first was all sympathy. 'I know just how you feel,' she said. 'We are in the same situation. Our minister who means so much to us is going. I don't believe we can ever find anyone who can fit in as he did. This is his last month and we are all broken-hearted. I just cannot bear the thought of having any other minister.' And they sat for a time extolling the virtues of their respective ministers and both berating the unknown young man who was to come to the big city Church.

"'Where is your minister going?' said the other at last. 'To New York,' was the reply. 'He is! What is his name?', in great excitement. 'Allan Knight Chalmers,' came back the answer, 'and he is going to Broadway Tabernacle.' 'Well, isn't that strange!' the other said. 'Broadway Tabernacle is my Church that I have been talking about!'

* * *

PROPHET AND MORALIST

The prophet is often confused with the moralist. We look upon him as a maker of ethical laws, a builder of commandments, a shortsighted reformer who takes no account of the divine forces at work in our world. This is totally to misunderstand his character, his insight, and his purpose! The prophet and the moralist share a conviction that it matters supremely whether or not a man sees clearly what is right and acts courageously in accordance with his understanding. But consider how vastly different are their conceptions of law, the grounds upon which they rest their judgments, and the qualities of life they represent.

The moralist is always in danger of binding upon us a system of external rules, having no root in our hearts. He speaks much of what we *must* do in order to live happily, or to escape disaster. The prophet bids us be aware of the light that shines in our souls and of the glory that beckons us in the vision of a more fraternal commonwealth. He woos us to a recognition of our better selves and to a yearning for a better world. He assures us that the way of gladness and of righteousness are not two ways, but one way, and that this way is a fellowship with God so complete that it writes the dictates of righteousness upon our inmost selves.

The judgment of the moralist is based on what he considers necessary for the harmonious life of the community. The prophet goes deeper. Living at close range with God, he is certain that his ethical insights interpret the divine purpose and give utterance to the divine voice. He says, not, "Thus we ought to do," but "Thus saith the Lord." At his best, he puts into words what our own sluggish tongues have sought to utter and paints in glowing colors what our own eyes have dimly seen. It is no accident that the great-

est of the prophets interpreted his mission to the congregation at Nazareth in the words of one of his forerunners: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Because he grounds his message in God, the prophet often pays for it a price no mere moralist would consider necessary. He walks the way to his vision with bleeding feet and bruised hands. The taper of his confidence in God does not go out in miry dungeons. He bears our griefs, carries our sorrows, is wounded for our transgressions. The chastisement of our peace is upon him, and with his stripes we are healed. The moralist may be scorned; it is only the prophet who is crucified!

—F. D. W.

* * *

The Parables of Safed the Sage

THE PARABLE OF THE SHAKESPEAREAN DRAMA

I crossed the ocean, and I made my way from place to place, seeing much and now and then learning a little. And I came unto the place where William Shakespeare was born and which is also the place where he died. And I tarried there one night. And long before sunset the Antique Places and all the Shoppes where Curiosities are sold had closed. And I inquired at the Inn where I abode, saying, What place or places in this town are Open? And where if anywhere may one hear and see something? For I would that I might witness a Shakespearean Drama performed in the place where Will Shakespeare was born.

And they who kept the Inn spake unto me saying, There be no Shoppes open, and there will be no Drama performed till the Summer when the American Tourists be here in large number.

And I said, It is a good thing to teach American tourists the plays of Will Shakespeare, but what doth Stratford-on-Avon have for its own Kultur?

And they answered, There is a Cinema, or a Film, and that is what Stratford doth thrive upon.

And I said, I fain would see it.

And I paid one-and-six at the door, and got an High Priced Seat, and it was in the Very Back Row, for the place was full.

And what they had was a Movie a trifle later than Shakespeare, but by no means new, being one that departed from Hollywood in a remote age. And they showed upon the Screen Coming Attractions, and there was a Mystery Story with the scene laid on Long Island but transplanted to Shakespeare's land, and a thing from the Tennessee mountains with the titles done over into Scotch, and a Crook Scene located in Cincinnati and revamped for Birmingham. Beside the play of the evening, which was of matters remote in the history of the U. S. A. And the Talkies had not as yet been heard of in Stratford which may have been an Advantage.

But I was interested in the Audience. For they took it all in. And they laughed Loud and they expressed the emotions that were rightly proportioned to the sentiment of the Performance.

And as we came away a friend spake unto me saying, How doth it impress thee?

And I said, I am very glad to have witnessed that Audience. William Shakespeare never got so much applause in his own home town. No play of his in his own day could have called out that Assembly. And now while his name hath power to add ten shillings to the price of every Warmingpan that is sold in Stratford, and to add a shekel to the

cost of every night's lodging at the Inn, yet doth Stratford prefer to Export its Shakespeariana across the Atlantick Ocean, and itself to consume the Movie.

And I said, It ought to be that every great man should leave an Imperishable Mark of his Genius on the town that claimeth him by reason of his birth within its gates, but I have been in more than one city to whom the history of its great names is worth whatever it will add to the price

of the commodities which it hath for sale, and who depend for their own Kultur upon what they may import, and that not always of the finest and best.

And Stratford is not the only town that doth sell and export its Hereditary Kultur and feed its own soul on cheap and meretricious importations. There is some danger that Religion will do the very same. But I hope for better things.

The Shifting Emphasis in the Program of the Church

(Substance of Address before the Stewardship Conference at Harrisburg Sept. 17, 1930, by DR. CHARLES E. SCHAEFFER, President of the General Synod)

No one can have watched with observing eye the efforts which the Church is putting forth without being made conscious of the shifting emphasis in her program from time to time. About twenty-five years ago the major emphasis was upon social service. The Federal Council of the Churches had just been organized and the first commission which it created was the Commission on Social Service. It formulated a Social Creed for the Churches which had wide acceptance and application. A word, hitherto, largely obscured, came into prominence. It was the word "Kingdom," and the interests of the Kingdom rather than those of the Church as an organization came to be stressed. It was intended to reach the spiritual side of man largely through the physical and his related activities to the social, industrial and economic order. It expressed itself in a modified Church architecture and social and recreational halls were erected fully equipped with gymnasiums, kitchens, playgrounds and other features. Welfare organizations sprang up in almost every community and industrial corporations sponsored these to their fullest measure. Social directors were appointed to carry out this program both in the Church and in industrial plants. But this phase of life is today no longer receiving the emphasis which it once did. Many large corporations are making other provisions for their employees and the Church has likewise modified its program in this respect. It has discovered that other agencies in the community can supply the social and recreational facilities more satisfactorily than the Church is able to do.

Then about fifteen years ago the major emphasis in the Church's program was put upon Religious Education. It was expected thereby to develop the spiritual life along the lines of the intellectual. People perish for lack of knowledge and if they would know more they would be better Christians. This effort centered largely in the Sunday School and an entirely new program was adopted. The Sunday School was departmentalized and graded lessons were selected and the latest methods in the field of education were applied. Again the architecture of the Church plant was changed and educational buildings rose up by the side of the main Church which sometimes overshadowed the Church itself. A director of religious education was employed and leaders were being trained to promote this phase of the Church's program. Doubtless, great good has come from this emphasis and it would be far from the truth to say that this phase of Church life has spent its force or even that its possibilities have been exhausted. But about half a decade or more ago the major emphasis shifted again. This time it centered around worship. It was discovered that there was a falling off in Church attendance and it was felt that if the services of the sanctuary were made more attractive, more dignified and worshipful, the people would come in larger numbers. The idea was to reach the spiritual life through the aesthetic and through the beautiful, along the lines of reverence and devotion. Consequently, the simple old structure of a Church building had to

make way for a large, beautiful Gothic cathedral-like edifice, with magnificent appointments and furnishings, with echo organs, with vested choirs, processions, robed ministers, printed orders of service and elaborate ritual. We are in the height of this now and it has already resulted in many beautiful Churches and in a more dignified and reverential form of worship. We are learning to worship God in "the beauty of holiness" as well as in "the spirit of righteousness." We trust that this emphasis will not pass until all of our people shall find great delight in the house of God and their souls be refreshed in the beautiful services of the sanctuary.

But again a new emphasis has come into our Church program. For this year by action of the Interdenominational Council of Christian Stewardship the major emphasis is to be placed upon Christian Stewardship. The spiritual life is to be reached through the enlistment of life and the investment of property in the interests of the Kingdom. A fresh study of the principles and the practice of stewardship is to be made. Every Church is to be a

stewardship Church—that is, a Church that enlists its members in a stewardship fellowship recognizing God as the owner of all, and man as a steward, willing to make definite acknowledgment of his stewardship.

The results of such an emphasis may be clearly discerned. It will raise up a new body of consecrated men and women in the Church who will readily supply the personnel and the means required to extend the Kingdom of God in this and other lands. The need of the hour seems to call for such. Our benevolent treasuries are depleted. Our Boards of Home and Foreign Missions are seriously handicapped, if not embarrassed, by lack of funds to carry on their work. Each of these Boards has received \$75,000 less during the nine months of this year than during the same period a year ago. Unless the Boards receive as much in the next three months as they did in the past nine months, they will come to the end of the year with a staggering indebtedness, making it impossible for them to go on in their work. Unless the Church responds, missionaries' salaries must remain unpaid and untold hardship must come into their lives. We hear much about financial and industrial depression, but Roger Babson in a recent article has shown that always in periods of financial depression there has been a corresponding spiritual awakening in the Church. We are on the eve of the 100th anniversary of "The Great Awakening" under Jonathan Edwards and Charles Finney. Shall there not be a new great awakening in the Church of today? Shall we not capitalize all our resources, physical, material, intellectual, social, spiritual, for the uplift of the Church and for the advancement of the Kingdom? If the times are bad and the world seems out of joint, is not this our testing time? Where is our faith if it will fail us now? Must there not be a restoration of the Ark of God in His sanctuary?

Things had gone wrong in Israel, but when David brought the Ark of the Lord into the sanctuary a new era of prosperity followed. That ark contained the tables of the law, a pot of manna and Aaron's rod that budded. These are types or symbols of that which we need in God's house today.

Last summer I accompanied a little party over the Great Lakes. When we came to Sault Ste. Marie we discovered that the waters of Lake Superior were twenty feet higher than the waters of Lake Huron. The question was, how will we ever get that boat up to the higher level? I held a council with my friends and proposed that we get a lot of rope and derricks and hoist the boat up. But that would have been a superhuman, an impossible task. But then they directed the boat into the locks and when we had fully entered they closed the gates behind us and shut out the water from the lower level and opened the gates from the upper lake, and the waters flowed in, and gradually, almost imperceptibly, the boat was borne up until it reached the level of the waters of Lake Superior and then we sailed on to the higher level. That is a parable. The Church is the boat. We find ourselves

OLD TIME HYMNS HAVE A FAR GREATER APPEAL THAN JAZZ TUNES

A party of girl evangelists in the street below my office window frequently give concerts of old-time familiar hymns; the kind that mother loved.

They have a little organ, xylophone, trombone and cornets.

The instruments play a verse and then the girls sing the words. It is very appealing and takes many back to their Sunday School days.

Hundreds of people pass, street cars, automobiles and trucks rush by, but the heart-touching hymns keep on.

It is a medley of sacred melody with the hum of business that creeps right into the heart and lingers there.

Hundreds hear the concerts and many stop and listen and their faces show that the old but true words bring back memories of the past.

"Nearer, My God, to Thee" is the favorite, judging by the number who pause until the last note dies away.

The soothing music and the hopeful message make an impression, perhaps for only a moment, but the impression is made and who knows what may follow.

The unassuming singers have a far larger audience than would halt or even listen to the most popular jazz tunes of the day.

That teaches the lesson that far down in our hearts there is a reverence and a love for sacred things that will never be displaced.

Those songs can be heard in Church on Sunday.

Reading (Pa.) "Eagle."

these days on a lower level. How can we get the Church on a higher plane? We can hold counsel together and bring forth all sorts of apparatus to lift her up—but it may prove an impossible task. We need to shut the gates behind us and keep out

the waters of the lower level—we need to keep out selfishness and narrowness and prejudice, and indifference and worldliness and sin, and all that keeps us on the lower level, and we must open the flood gates from the higher level and allow God

and His spirit, His word, His truth, His power, to flow in and gradually, almost imperceptibly, we shall find the Church rising and we shall find ourselves moving on a higher level of life, on a superior plane of love and devotion.

Omar, Job, Christ, Which?

By HENRY LINFORD KRAUSE

Through the exquisite rhythm of Omar Khayyam's Rubaiyat (Fitzgerald translation) one readily chants his way to the tune of its melancholic cadence. The Cup of forgetfulness is seized with bravado, while ethical urgencies take a vacation. As expected, the poem ends with a forlorn flourish of the empty Cup, inverted over the grave of a confessedly unhappy Lover. A few quatrains from the close of the poem, we hear the voice of the poet, making his confession:

"Ah Love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits . . . and then
Remould it nearer to the Heart's Desire!"

This is more than a pose, unless we mistake the mood of the poet. Disillusionment and futility ring down the curtain on life; frustration meets one everywhere. Anyone who understands the art of creating a poem knows that a poem of despair is not a confession of an irreligious man necessarily. One couldn't say that of Matthew Arnold, despite his many utterances of despair. Nor may we say it of Persian Omar. Indeed, many of our contemporary poets are caught in the same meshes of despair and hopelessness. Like a pane of crystal glass their dark broodings filter through. God is bankrupt, even non-essential to life; and lies broken over the wheels of His own mechanical devices. Modern man has taken the best available in this chaotic debris and devised his own Cosmos for all practical purposes. Creativeness has been harnessed to concrete Things until the creators, themselves, are frequently dismissed as non-essential to a mechanized process. Sorry scheme of things! Mystery and wonder, giving way to methodical utility until habitual utilitarianism would enslave, stir the souls of rebels to whom they appeal; and poems of despair issue forth. They are the confessional chambers of creatures, bewildered and dismayed. Is such resignation to fate the last word?

There is a passage in the Book of Job which offers one way out of the dark, terrifying sublimity of chaotic despair:

When men fall into trances in the night,
wreapt I lay in my visions,
terror and trembling seized me,
till my limbs all shuddered;
a spirit glided before me,
till my hair was bristling—
there it stood,

I could not make it out,
this form before my eyes,
but in the hush I heard it murmuring:
Shall mortal man be more just than God?

Eventually the reasoning of Job bursts forth into the courageous utterance:

Though He slay me; yet will I trust Him.

A tumultuous, human cry, agonizing for something absolute, infinite and everlasting! Creative deliverance is the crux around which the inexplicable hard facts of life battle with the restless souls of men. Destiny is equally as important as process. Omar and Job realize that they are under sentence of death, living, as Walter Pater says: with a sort of indefinite reprieve. Omar accepts the darkness with bitter denunciation; Job meets it with stoical ethical conclusions, quite rational but joyless. It may not be for man to be happy; let him at least be dutiful to the best he knows; and feel assured that, even beyond his best, must abide the Absolute of living and thinking. This is at least flooding the darkness with moonlight. We begin to trust something, vague abstraction though it be.

The utterances and conclusion of Job existed before those of Jesus; those of Persian Omar came in the middle ages. Why has Jesus outlived the others? True; what Jesus teaches must be approached in somewhat naive way. Yet it may be said that it is quite natural and rational as well. The simplicity with which Jesus taught does not (or should not) conceal the depths of His reasoning. He shows an emotional observation as well as sound thinking in His acts and thoughts. To him the full joy of life, the abundant life, if you please, was based upon the faith that all mystery behind the seemingly inexplicable was for good. The joy of life in God the Father pressed through the physical product of a physical love in a physical universe. "Ye must be born

again!" After a fashion each creature must approach the mysterious paradoxes of life in a way not to encumber the sensibilities and imagination. In a scientific age Einstein warns us of our prevailing traditions of measuring space and time. Artists of various techniques know that photography is not the last word in inspiration or production. There is an exhaustless spiritual meaning and power beyond circumstance and beyond the revelation caught by an alert consciousness. Even Jesus confessed that "there was none good save the Father." He admitted to His disciples that "they would do greater works than He."

The true scientist today, around whose findings (or particularly the popularizing of whose findings) many modern lives enter the way of gloom and despair, is certainly not simplifying mystery. The mystery grows. Wonder and awe ought to be sensitized in all who follow them rather than gloom and despair. Some are prone to read despair and defeat in the words of the dying Lord; are they not wonderful and awe-full: "My God, My God; why hast Thou forsaken Me?" Is it not time that we cease our attempts to explain Jesus rationally and appreciate how sensitive He made Himself to loveliness, goodness and truthfulness!

Not all of life is rational, subject to syllogistic formula. Much of life is metaphor; and it cannot be legislated out unless we wish a reign of silence, nerveless and empty. There is a duality of existence of which the human organism is only one particular version. Jesus accepted the struggle; believed in the presence of a creative Father and a potential worthiness in men; lived, wrought and died in the conviction that love was the product of God reborn in men; and beyond death launched the power of His life, love and teaching. "Lord, to whom can we go? Thou hast the words of eternal life." That attitude is an essential asset in the bewilderment and despair of many today who have disposed of sin because they have disposed of mortality having any value or meaning. And yet they think and die, eating out their own hearts craving permanence and purpose. The sick need a physician. Shall we medicate with Omar, Job or Christ? Quo vadis?

Attesting the Gospel

By GUSTAV R. POETTER

"The commission I received from the Lord Jesus to attest the gospel of the grace of God."—Acts 20:24 (Moffatt)

When we know the background of our text, we become deeply interested in the man who produced the background and wrote the text. Paul is the man. He had reached a critical part of this wonderful ministry among the Gentiles. The Judaizers were still haunting and threatening him. They were determined to undermine his ministry and influence for good and to remove him from his labors by plotting for his death. And Paul was fully aware of the activities of his bitter foes. And he continued as faithful as ever in his Christian endeavor to share his life and spirit for the salvation of the Gentiles. But he is now at Miletus where he meets the

Elders of Ephesus before he continues his voyage which will eventually lead him to Rome. There he anticipated imprisonment and martyrdom. And all this actually happened to him. With these elders he shared the last meeting, unbosoming himself to them, as he speaks of the character of his ministry among them. He served the Lord with all lowliness of mind, and with tears, and with trials because of the plots of the Jews. He had always declared unto his converts what was profitable for their salvation. And now the Holy Spirit was testifying to him that bonds and afflictions would abide with him. But why should he be anxious, he adds, for their comfort?

He holds not his life of any account, as even dear unto himself. And why, we ask? He wants to accomplish his course, and he will be true to the commission which he received from the Lord Jesus, namely, to attest the gospel of the grace of God. No wonder Paul has become an outstanding member of Jesus Christ and His Church!

Surely Paul attested the gospel of the grace of God. The growth of the Christian Church outside of Judaism bears testimony to his faithful attesting. The universal note of his preaching took down the middle wall of partition that was responsible for the limited and exclusive creeds of religious people before the day of Jesus

Christ. And though the universality of Christianity is not as full recognized in and out of the Church as it should be, yet it is making progress for the good of mankind. And Paul did attest this gospel of the grace of God when he not only certified it as true, but when he proved it in life and spirit. And Paul appealed not only to revelations from on high, but he appealed to the actual experience which he had and which maintained him to the end of his great apostolic career. And the great Apostle is just bubbling over to say that every disciple's commission is a commission to prove the truth of the gospel and to furnish the evidence from experience by which it can be recognized as true. But talking about it, or singing about it, or praising it, will not suffice. No, never will that do, or make any impression. The task most important is to prove it as true. For that the world is waiting today as never before.

Indeed, if the Christian ideal of life were vividly expressed and plainly translated into terms of action, and then were proclaimed, this new age in which we are living might then be fashioned according

to the pattern of Jesus Christ. There you have it—actual experience of the life of Jesus Christ and sharing it, bringing to life the unblurred features of Jesus, His mind and spirit, yes, the very "gospel of the grace of God." That and that alone will turn the world upside down—for good. It is simple enough, though we may not be wise enough to put it to the test.

Again, we must be on our guard in our efforts to portray Jesus Christ. We may be shocked to know that many Christians in their attempt to make a portrait of Jesus Christ are making portraits more like themselves than of Jesus Himself. Our interpretations of Him are not always true to His life and spirit. And we would load these upon others. The real Jesus is not given a chance to prove Himself. The ages have made many such contributions through their theologians especially, and such theologians are still with us. But this danger of misrepresentation in religion we still can trace outside of religion. Napoleon, for instance, wrote a Life of Caesar. But students of Julius Caesar feel that Napoleon did not do justice to him. The hard features of Caesar cannot be re-

conciled with Napoleon's "Life." There you have the common failure of portrait-construction a mirror for the artist instead of a portrait of the subject. It is just like stained glass which is more conspicuous for its own bright colors than for the sunlight which it transmits. And so we must be on our guard lest we fail to attest and to prove the gospel of God's grace in Christ.

When the scientific method of our day is religiously applied to the gospel of the grace of God, we can be quite sure that Jesus the Christ will be taken more seriously. And as He is taken more seriously, Jesus becomes truly interesting and impressive for seekers after truth. Given a chance, Jesus Christ would remove the many substitutes, in the Church and the world, for the improvement of life in all its spheres. When the number who are truly attesting Jesus grows more noticeably, then the heaven for which we pray will come to earth, and the will of God will be done on earth as it is done in heaven.

Reading, Pa.

The Scope of Christian Stewardship

A Study of a Stewardship Hymn

By REV. PAUL J. DUNDORE, PH.D., pastor of Zion's Reformed Church, Greenville, Pa.

Take my life, and let it be
Consecrated, Lord, to Thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing,
Always, only, for my King.

Take my lips, and let them be
Filled with messages for Thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

In the observance of Stewardship Year it may be well for us to study some of our Stewardship hymns. The above hymn, written by Frances Ridley Havergal, has always been a favorite hymn of mine.

At the time of the Reformation, Luther introduced congregational singing which added much to the worship of the sanctuary. He wrote hymns which expressed the principles of the Reformation movement. The Roman Church could combat the doctrines Luther propounded but felt helpless before the hymns Luther wrote. The Reformation principles, to some extent, were sung into the hearts of the people.

The study of Christian Stewardship includes the study of the hymnology of the Church as it bears on this subject. We have a few hymns on the subject of Stewardship which possess real merit but, at this time, we wish to limit ourselves to the study of this one hymn.

The hymn, as it appears in our hymnal, has 12 couplets. Often it appears with but the first 8 couplets. For the sake of brevity we shall consider the first 8 couplets only. The first couplet sings of the Stewardship of life; the second, the Stewardship of time; the third and fourth couplets, the Stewardship of the body; the fifth and sixth, the Stewardship of talents; the seventh, the Stewardship of money; the eighth, the Stewardship of the mind. In the hymn we have then, a rather complete presentation of the subject of Stewardship.

1. The Stewardship of Life

Take my life, and let it be
Consecrated, Lord, to Thee.

We think of our Christian life as a commitment. Such a commitment calls for a full and hearty trust in our Saviour. Such a trust is not based on the assent of mind to a certain truth, not on the recitation of certain creeds, nor on the mere acceptance of certain doctrines. We may illustrate this trust in Christ thus: we imagine ourselves to be on the bank of a beautiful lake which we wish to cross. The boat at hand is old and dilapidated. We hesitate to commit our lives to such a craft. The owner assures us that the boat is perfectly safe and we become convinced of the fact. That is belief. But we cannot get across the lake unless we get into the boat, unless we commit our lives to it. That is trust. We must commit our life to God and have firm and unyielding trust in His guidance and protection.

Two people unite themselves in marriage. There is a commitment of life. In an ideal marriage relationship such a commitment of life gives rise to oneness of ideals, aspirations, a kinship of life. The commitment of a life to Christ brings with it the life of Christ. A committal of the soul to the Christ brings the soul in vital contact with God, with the source of life, eternal life.

Where there is a real committal of life to God in response to a firm trust, Stewardship ceases to be a problem any longer. In our confirmation service the catechumen is asked this question: "Do you promise to work for the upbuilding of the Church of the Lord Jesus Christ, by regularly attending its worship, by giving generously for the support of its activities, and by seeking to win others to Christ?" We can only remain true to such a promise in the measure that we commit ourselves wholly unto God. Paul, in speaking about the liberality of the Macedonians, says, "They first gave themselves to the Lord." Let us commit our life unto God, permit Him to take our life and mould it as a potter moulds his vessel and then we will be faithful in the exercise of Christian Stewardship.

2. The Stewardship of Time

Take my moments and my days;
Let them flow in ceaseless praise.

We need to consecrate our time to the service of the Master. Many persons do

not find time to attend worship in the sanctuary. They are busy here and there and fail to have time at their disposal to attend to the things that pertain to their own personal salvation and to the welfare of God's Kingdom. Such people are more busy than God intends them to be.

Life is brief, but precious. Time is a segment cut out of eternity but in the period of time allotted to us we must work out our soul's salvation. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We sing, "Take my moments and my days," but often we do not let go—and our singing is a mere farce. How can Christ take that which we are keeping hold of? We experience moments when heavenly flashes of illumination lead us to see the need of consecrating our time to God. Often we fail to pay heed. It is no help to the aviator to see the flash of light in the field below in thick darkness, if he does not instantly steer accordingly. Even so we must surrender our time to the Master, entrust it to Him and say, "Lord, these my moments and my days shall flow in ceaseless praise for Thee."

3. Stewardship of the Body

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

It is an obvious fact that our hands do not always move at the impulse of God's love. Often they are directed by other impulses. Far too often they become partners to crime, fraud and dishonesty. The movement of our hands expresses the inner thoughts of the heart. It is interesting to note how Jesus used His hands. He used them to heal, to bless. As He parted from His disciples at the time of the Ascension He lifted them in an act of blessing. They moved at the impulse of unselfish love.

Our feet likewise should be consecrated to the service of the Master. "How beautiful are the feet of them that bring tidings of good things!" Our feet should bear us to the homes of the sick and aged; to the poverty-stricken souls whose bodies often are under-nourished; they should lead us to unsaved souls to bring them the glad tidings of salvation; they should lead many to the meat-market and grocery store

to pay honest debts. What a blessing if our feet would be trained to move, swift and beautiful, for the work of the Master!

These two couplets call our attention to the body as a whole. We speak about the religion of the body as well as of the religion of the soul. Man must exercise Stewardship over his mortal body as well as over his immortal soul.

There are three creeds concerning the body: (1) **This is my body for me.** This is the creed of paganism and of the pleasure seekers. This is my body for me. I have the privilege to gratify my longings and desires. The creed is widespread.

(2) Then there is a creed of tyranny. **Your body for me.** The lust of the flesh finds its own body not sufficient to satisfy its cravings and therefore it seeks the bodies of others. This is the creed of the sensualist. Often an industrial magnate is merely concerned about the toil of the body and thinks of a man as a mere commodity.

(3) **My body for You.** This was the creed of Jesus. His hands "moved at the impulse of love" and His feet "went about doing good." He gave His body on the cross in behalf of a sinful humanity.

Let us thank God for the broken bodies given for the sake of humanity! Latimer, Ridley, Cranmer, Huss, Savonarola, Zwingli, Livingstone and an almost countless host of noble, consecrated men and women. We should present our bodies as a living sacrifice unto God and say with Jesus, "not my body for me," nor "your body for me" but "my body for you."

4. Stewardship of Talents.

Take my voice and let me sing,
Always, only, for my King.

Take my lips, and let them be
Filled with messages for Thee.

It is said that the voice is the last thing and the hardest thing to yield entirely to the King. Many will not object to sing a few Stewardship hymns to the praise of the King and to the edification of their own souls but they revolt when asked to limit their voices "always, only, for the King." We sing "Take my Voice!" And yet we will not let Him have it. The worship of many congregations would be greatly enhanced if people with the gift of song would volunteer their services and augment the personnel of the choir. The words, "Always, only, for my King," may not call for a strict interpretation. David longed to dwell in the house of the Lord forever and Paul enjoins us to pray unceasingly. Both men spoke about an atmosphere of worship and prayer which should ever be present with us and likewise our hymn speaks about an attitude

of the soul. We should use our voice to praise God. Many fail to do so. Many fail to bear witness for Jesus. We may use our voice in many ways without committing sin but we must never lose the attitude of worship and witness bearing for Christ.

Our lips likewise should bear messages for God. What a blessing if we could give our lips wholly unto God! So often hasty words, or foolish words, or exaggerated words, or unkind words pass over our lips. Isaiah in the temple exclaimed, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." As the seraphim flew to the altar and took a glowing coal and, by touching the unclean lips of Isaiah, purged them with fire and made them clean, even so there is need that the live coal from off the altar of God be laid upon our lips and that we be purged and made clean. "O, Lord, open Thou my lips, and my mouth shall show forth Thy praise."

We should strive to ascertain our special gifts and then consecrate them to the Master's service. Whether our talents be many or few we must dedicate them to the service of our fellowmen and to the glory of God. Our talents are complementary to those of others, and as such are needed to build the temple of God. By using our talents for the edification of one another we help to fulfill the purpose of God.

5. Stewardship of Money.

Take my silver and my gold;
Not a mite would I withhold.

The principles of the Stewardship of money teach us that God is the owner of all things, that man is a Steward, and that man must make an acknowledgment of his Stewardship. When we sing this hymn, we ask God to take our silver and our gold. It is an acknowledgment on our part that our so-called possessions belong to Him. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." We are slow to recognize this truth. "We are co-workers together with God." Especially is this true in regard to wealth. God has taken us into His confidence and the husbandry of the world is a partnership affair. We are apt to squander and waste money and too often we withhold it from channels productive of good. The Kingdom of God is not prospering as it should and the work is being retarded because we are not proving ourselves worthy partners with God in this gigantic enterprise. We give our money to the world instead of having God take it and use it for the upbuilding of His Kingdom.

The Saxons, a warring tribe of Europe and our ancestors, were practically compelled by Charlemagne to become Christians. They consented under one condition. That condition was only to be known at the time of baptism. When these warriors were put under the water as a symbol of consecration, they went under all except their right arms. They held them out, lifted them above their heads. They were their fighting arms. Their consecration to God was made with some reservation. In our consecration to God we often withhold our pocket book and check book. We consecrate ourselves with some reservations. It is high time to be impressed with the fact that the proper Stewardship of money relates itself very vitally to our soul's salvation.

6. Stewardship of Mind.

Take my intellect, and use
Every power as Thou shalt choose.

Let us never cease to thank God that He has given unto us faculties of mind and heart whereby we may rightly know Him and heartily love Him. But before one can consecrate his intellect one must develop his intellect in order to have something to consecrate. We are urged to make the most of ourselves. The granary must be filled before the poor are fed; knowledge must be gained before knowledge can be imparted. A man can only give in the measure that he has. The flow of the faucet depends upon the fullness of the reservoir; the speed of the automobile is determined by the power of the engine. Even so service to God and humanity depends largely upon the making the most of oneself. A sluggard or idler in human society is an unworthy steward of the potential resources of God entrusted to him. Make the most of yourself and then consecrate yourself to the service of God and humanity. Seek wisdom, not for selfish enjoyment but that rather by means of it, you may the better serve your day and generation. Use your intellect to interpret God's will, your emotions to inspire you in His service and your will to choose His way.

May we resolve "to us every power as Thou shalt choose." Our intellect, our emotions, our will, our money, our talents, our body, our time, yea, life itself, use it, Lord, as Thou shalt choose. They are Thine, O Lord. Thou hast given them to us for a time. We are to exercise faithful Stewardship over them. And what Thou hast given, Thou wilt use if we let Thee use them. May we sing this hymn again and endeavor to live in the spirit of it, for it echoes the whispering voice of God in the soul of man.

A Beautiful Farewell Letter

(We are certain many MESSENGER readers will be interested in this Farewell Letter sent to the people of Broadway Tabernacle, New York City, by the REV. CHARLES E. JEFFERSON after his retirement from the pastorate, July 1, 1930)

My dear Friends:

I have always said that I would never preach a farewell sermon or make a farewell speech, but I have never said I would not write a farewell letter. In a speech or sermon one can never be sure of his voice. When the heart is overflowing the voice cannot be trusted, but one is always master of his pen, no matter what the heart may be doing. I cannot speak to you but I can write.

This last year has been a hard one for me, the hardest in all my life. I have felt all year long like a man condemned to electrocution. The date was irrevocably fixed and I knew there was no reprieve. I was on my last mile and my doom loomed black before me day and night. When I did a thing I realized I was doing it for the last time. When I prepared my last sermon on the Bible in October I knew it was my last sermon of that series. When I worked out my Thanksgiving sermon I

was conscious it was my last. When I created my last Puritan sermon I was full of the idea that I should never preach another. When the time came for me to preach my Christmas sermon I could not forget it was my last. I knew my Watch Night sermon was my last. I knew my New Year's sermon was my last. I knew my Easter sermon was my last. I knew my Nature sermon was my last. Every sermon was the last of its own particular type. All year therefore I have worked with eternity before my eyes. I have preached each Sunday just as though I was going to meet God the next morning. And so I have made each succeeding sermon just as good as it was possible for me to make it. I have poured into every sermon the full measure of my strength. Every ounce of my vitality has gone in. Every atom of my being has been given. All that I have learned by travel and reading and reflection through fifty years has been

poured without stint into your minds and hearts. It has been to me a unique and unforgettable year. What a strain has been on me you can never know. Many a time I have felt I could not go into the pulpit again. Sometimes right in the middle of the sermon it has flashed upon me that I could not go on. I never arose to preach without wondering if I could possibly get through. Two or three times I have almost collapsed, but in every instance I escaped. Let us rejoice together that that year is ended. No other year like that can ever come to me. One is enough!

In writing to you I find I really have nothing to say beyond telling you how amazingly good you have been to me and how everlastingly grateful I am to you for all you have done for me. You have given me many things, but best of all you have given me your love. That is the most precious gift in all the world, the one absolutely essential to me. Without that a

preacher is of all men most pitiable. With that a preacher can do everything. It is only in an atmosphere of love that the Gospel can be understood. It is only when hearts touch that the Kingdom of God comes. It is because of your sympathy and good will and appreciation that I have never grown weary in giving myself entirely to you. For thirty-two years I have had no outside interests, no other ambitions, no other desires, but just to spend and be spent for you. In our dear Church I have lived and moved and had my being. All my waking thoughts have been full of you and you have held the center of my dreams. When I have studied I have studied for you and when I have traveled I have traveled for you. All my vacations have been lived for you. No other positions have ever attracted me because I wanted to stay with you. I labored for you in season and out of season simply because of my love for you. So far as I know, I have not one enemy in the whole Church. I am sure I have no ill feeling for any one. I love you all. I have continually preached to you the gospel of love and both you and I have lived it.

It is often asked why I desire to withdraw from the pastorate when I feel so vigorous and look so young, when my mind is so active and every faculty so alert. If I love you and you love me, it certainly looks strange on the surface that the pastoral bond should be severed. I want to put down for you on paper the three reasons which forced me into the course which I have pursued. I do not want mythical explanations to grow up, deceiving the people who come after us. It is not because old age has put any of his marks upon me as yet. I am physically a young man. I have never been in better health than I am today. All of my senses are keen. I can hear a whisper half-way across the Church. I can read fine print without glasses and can see the features of the people in the west gallery and can tell

whether they are awake or asleep. I can run up a good-sized hill without losing my breath and play tennis half a day without fatigue. My voice is still strong and full and I still have the quick step of a boy. All my mental faculties are at their best. I have never been able to think so clearly as now. I can work at my desk for ten consecutive hours at a stretch without a trace of brain-fag. I can speak a discourse sixty minutes in length without forgetting a sentence. It is because I am so gloriously well that I want to retire. I want to go when my eye is not dimmed and when my natural force is not abated. I want you to remember me always as robust and strong, youthful in feeling and efficient in action. I want you to remember me as a preacher who never grew old. I might possibly have stayed ten years longer, but the risk would have been great. Year by year I should have been going down however slowly. After seventy every man is fighting a losing battle. It is a bitter tragedy when an aged minister overhears his people whisper, "He is not what he once was." It is a heart-breaking experience to listen to a beloved preacher after his once beautiful voice has become thin and his once keen mind has lost its edge. It is far better I think that I should walk off the field with the stride of a conqueror and not wait to be hustled off in a wheeled chair.

My second reason for retiring is that in a world like this there comes a time in the life of every Church when a new voice is a stimulant and a new method of approach is an inspiration. Every man has the defects of his qualities. No one man can bring out all the colors and potencies of the Gospels. No man however many-sided or how great a genius can get into the heart of every member of the congregation, and no man however gifted and versatile can retain indefinitely the power to stimulate and recreate. Every preacher preaches his own gospel. The truth comes through his own personality which has its sharp

limitations. There is a gospel according to Matthew, and another one according to Mark, and a different one according to Luke, and still another one according to John. No one of the Evangelists alone could convey the full message of Christ. Here in New York City there was a gospel according to Joseph P. Thompson, and there was another gospel according to William M. Taylor, and there is another gospel according to Charles Edward Jefferson. The Church has absorbed these three gospels and now it is ready for the fourth. What the fourth will be nobody knows. We are only sure it will be different from the preceding three.

There is a third reason which should not be omitted. By retiring in the full possession of my powers I shall be able to serve in various ways and in scattered fields a generation sorely in need of stimulus and direction. I may prolong my life by shifting the strain. I do not retire to fold my hands and meditate on things already done. I lay down my work in the Broadway Tabernacle parish only to begin other work under less taxing conditions elsewhere. It may be that by touching lives in other cities and perhaps in other countries, I shall be able to increase the reach of my influence in helping to make the kingdoms of this world the kingdom of Christ. And so I end as I began, with words of thanksgiving. I have nothing to say but, I "thank you." I thank you for working with me, for encouraging me, for teaching me, for praising me, for being kind to me, for being generous with me, for inspiring me, for comforting me, for loving me. You have been helpers of my joy. You have made me what I am. Your goodness and mercy have followed me all the days of my New York life and I ask no greater glory than to live in your hearts forever.

Your affectionate and grateful pastor,
Charles E. Jefferson.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. Edgar F. Hoffmeier, D.D., from 931 Willow St., Lebanon, Pa., to 210 Broadway, Hanover, Pa.

Rev. M. A. Kieffer from Alexandria, Pa., to R. D. No. 2, Meyersdale, Pa.

Rev. J. S. Kosower from 8 Lilac St., Buffalo, N. Y., to 3427 Daisy Ave., Cleveland, O.

Rev. H. H. Meckstroth from Salamonia, Ind., to Box 56, Vera Cruz, Ind.

At St. Mark's, Allentown, Pa., Rev. C. D. Kressley, pastor, Communion will be held Oct. 12. It will also be Rally Day.

Dr. J. Kern McKee held Communion services in Zion Church, York, Pa., Oct. 5. The Anniversary service will be held on Oct. 26.

Drs. Charles E. Schaeffer and Paul S. Leinbach were recent speakers at the noon-day service in St. Stephen's P. E. Church, Phila., Dr. Carl E. Grammer, rector.

Rev. Dr. and Mrs. John S. Hollenbach, of Manchester, Md., announce the birth of a daughter, Katherine McCreary, at the Hanover, Pa., Hospital, Friday, Sept. 26.

Mr. George W. Waidner of the "Messenger" was the inspiring Rally Day speaker at Heidelberg, Phila., Rev. A. Y. Holter, pastor.

Oct. 12 is Rally Day in Wooster Ave.

Church, Akron, O., Rev. E. E. Zechiel, pastor. The pastor took part in a Homecoming celebration, Sept. 28, at his former Church in Wadsworth, O.

The pastor of the Manchester, Md., Charge, Dr. John S. Hollenbach, taught a class in Stewardship at the Frederick, Md., Missionary Conference. Though not so large, it was an interesting and interested Class, and the work was enjoyed by teacher and students.

In Salem Church, Allentown, Pa., Dr. Wm. F. Kosman, pastor, the Harvest Festival was observed Sept. 21, Rally Day Sept. 28, with special messages by the pastor, and Holy Communion Oct. 5. Salem is planning another Week-day Church School, beginning in November.

The Oxford University Press has issued another most attractive edition of the Holy Bible. It is a self-pronouncing Bible with new chain references that are particularly helpful. The large brevier black faced type is easy on the eyes. There are nearly 100,000 references in this new edition, and the prices are very moderate, ranging from \$4.25 to \$13.

Dr. John Calvin Hertz, retired dentist, of Easton, Pa., and a former elder of the old First Church, died in Brooklyn, N. Y., on Sept. 26 at the home of his sister, Mrs. Sadie C. Bernheisel. Interment was made at Milton, Pa. Dr. Hertz was an eminent member of his profession, and was former

president of the Susquehanna Dental Society.

Mrs. G. T. Sanner, of York, Pa., spoke at the Rally Day service in Trinity Church, Hellam, on Oct. 5. Rev. Walter E. Garrett, pastor of the Kreutz Creek Charge, announced that Mr. John H. Meyers, of York, would speak at Canadochly Oct. 12. On Oct. 12 and 19 Communion services will be held, and on Oct. 26 Dr. J. W. Meminger will speak for the cause of Ministerial Relief.

Rev. and Mrs. Geo. F. Chenot, of Tiffin, O., have received very interesting information from their son, Geo. M. Chenot, concerning his experiences in the Holy Land, Syria and Transjordan. One of his most thrilling adventures was to visit the city of Ammon (called Philadelphia during the Grecian period) and then to hike from Es Salt to the tomb of Hosea and up the heights of Mt. Pisgah to view the Promised Land.

In Kissinger's Church, of which Rev. H. J. Miller has been supply pastor the last 2 years, Communion was celebrated Sept. 28. Seven young people were received by confirmation, 4 by reprofession and 1 by certificate, a total accession of 12. The Communion was the largest in many years. During the summer this Church has been renovated at considerable cost—hardwood floor laid, walls refinished, cross and vases placed on the altar, and the exterior of the Church painted.

St. Stephen's Church, York, Pa., Rev. Howard F. Boyer, pastor, is now self-supporting. The congregation received aid from the Board of Home Missions until Oct. 1, 1930. Rev. Mr. Boyer has been pastor since his graduation from the Theological Seminary in 1927, a little more than three years.

Members and friends of the Reformed Church in Phila. are again urged to remember that Dr. Daniel A. Poling, of New York, will be the speaker at the annual banquet and Ladies' Night of the Men's Social Union on Oct. 21. His theme will be: "Old Boundaries, New Frontiers."

Trinity Church, Manchester, Md., lost a regular attendant of Church and S. S. in the passing away of Elder John W. Burns this year. He could always be relied upon to be at hand if he was at all able. He represented the charge as delegate elder on a number of occasions.

In Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, Promotion and Recognition Day in the Church School was observed Sept. 28. On Oct. 5 the big Rally Day services were held. Oct. 12 is Communion Sunday. Oct. 19 will be Stewardship Sunday, with Dr. J. M. G. Darms as the speaker.

In Grace Church, Washington, D. C., the S. S. Rally services and Harvest Home Festival were observed Oct. 5. Preparatory service Oct. 10, and Communion Oct. 12. On Oct. 19 Dr. Jno. R. Ewers, of Pittsburgh, will fill the pulpit. On Oct. 26 the 25th anniversary of our Board of Ministerial Relief will be held. Dr. Henry H. Ranck returned from a restful vacation and reports that he has so fully recovered from glaucoma that he can again read and use his eyes as before.

The 150th anniversary of Christ Lutheran and Reformed Church, Schoenersville, Pa., was held Sept. 24 to 28. Rev. George J. Laubach is the Reformed pastor and Rev. Harvey T. Sell the Lutheran. Among those who participated in this historical occasion were Revs. Floyd R. Shafer, Victor A. Ruth, H. J. Ehret, F. H. Blatt, John L. Guth, J. R. Rothermel, Henry J. Herber, W. U. Helfrich, G. E. Copenhaver, Robert F. Reed, I. M. Bachman, Wallace H. Wotring, LL.D. A new history of the Church was published and can be had for 75 cents.

Miss Helen L. C. Humphreys, who for the past few years has been the popular and efficient secretary of the editor of the "Messenger" and to whom "Messenger" readers were far more deeply indebted than they knew, became the bride on Saturday, Oct. 4, of Mr. Walter McIntyre Fish, of Bryn Mawr. The Rev. Dr. Paul S. Leinbach was the officiant, the ring ceremony of the Reformed Church being used. The wedding took place in Tabor Presbyterian Church, where the bride has been officiating as organist, and the reception followed at Mari's. A host of friends join in very best wishes for these excellent young people and bid them Godspeed.

St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, sent out its Rally Day invitations in the shape of a heart and with the inscription **Religious Education is the Very Heart of the Work of the Church.** The Rally Day services were held Sept. 28 with Dr. Nevin C. Harner, of Lancaster Theological Seminary as the speaker. Two very fine audiences greeted Dr. Harner who spoke on the topics: **Suppose there Were No Sunday Schools, and Is the Challenge of Religious Education a Real One?** A committee is arranging for an organ recital on Oct. 16 by Henry F. Sibert. Preparatory services will be held Oct. 5, and Communion Oct. 12.

The service of dedication of the newly added pews and flags was held at St. John's Church, Bethlehem, Rev. Walter D. Mehrling, pastor, on Sept. 28. The Rev. Dr. James M. Mullan preached the sermon. The Rev. Drs. Z. A. Yearick and John F.

DeLong assisted. Miss Mary Yearick rendered a solo, accompanied by Miss Marion Beechold at the piano. The chancel was beautifully decorated with choice season's flowers. The annual Harvest Home service was held Sunday, Sept. 21, and the annual Rally Day service by the Sunday School will be held Oct. 5, when the Rev. H. I. Crow, of Bethany Church, is scheduled to deliver the address. There were 40 present in the Beginners-Primary Department on Sunday, Sept. 28.

Harvest Home services were observed in the Manchester, Md., Charge in September, with the Churches properly adorned for the occasion. While the drought caused a decrease in the amount of vegetables, etc., brought for the orphans in two of the congregations, Lazarus congregation gave more for this purpose than before, despite this handicap. Rally Day was observed by Trinity S. S., Manchester, Md., on Sept. 21 in the morning. Music by the local Church orchestra, recitations, songs, and instrumental numbers formed a part of the program. Lazarus S. S. observed Rally Day the same afternoon. Addresses were delivered by Rev. M. J. Roth, D.D., of Trinity Church, Hanover, Pa., and by Hon. A. R. Brodbeck, an elder in the congregation. The S. S. orchestra of the same Church furnished the music.

The marriage of Miss Henrietta M. Stellrecht, daughter of Mr. and Mrs. Christian Stellrecht, to Mr. Franklin L. Kroll, was solemnized in Zoar Church, Buffalo, N. Y., Wednesday evening, Sept. 10, at 7 o'clock, the Rev. John H. Bosch, officiating. The attendants were Miss Charlotte C. Kroll, sister of the bridegroom, maid of honor; the Misses Mildred Miller, Margaret Freytag and Eva Baldauf, bridesmaids; Mr. Christian Stellrecht, Jr., best man; and the Messrs. Melvin Zysfel, Eugene North and Albert Herget, ushers. Sue Roberts was flower girl and Richard Kaufman, ring-bearer. Mr. Edward B. Mathes, son of Rev and Mrs. Nevin Mathes, of Youngstown, O., sang "I Love You Truly," and "Because." Mr. and Mrs. Franklin L. Kroll are prominent and active members of Zoar Church and the Church choir.

St. Paul's, Summit Hill, Pa., Rev. E. W. Kohler, pastor, celebrated the Annual Harvest Home Festival with special services on Sept. 28. The services were well attended and the decorations of flowers, fruits, grains, and vegetables were profuse, as well as tastily arranged. Promotion in the Church School Day was also observed on this day. At this service the classes of the various departments turned in a special secret fund offering of \$312. Four young people were graduated from the Teachers' Training Department. Evening services were held during the summer with a fair attendance. Recently \$2,000 was paid on the Church debt, reducing it to \$4,500. The original debt was \$27,000, three years ago. The Lord's Supper will be celebrated on Oct. 12. During the month of November, the 65th anniversary of the Church will be observed with special services.

Last week a successful out-of-town pastor and his wife left the office of the Executive Committee literally loaded with literature. What did they propose to do with this? It is quite evident that they were planning some definite work for their Church. Two things were in their minds: first, the Every Member Canvass in the month of November, and the School of Stewardship, in which the whole Church was to be interested. A man's mind and woman's mind were at work formulating plans to challenge every man and woman, youth and child in the congregation, to have a part in these two great objectives. They may do this in various ways, but it cannot be done without thorough preparation. Literature prepared by those who have lived in this work, would be extremely helpful in opening the eyes, the mind and the heart of the Church members. If

you cannot take a trip to Philadelphia, as did these two workers, use the mail or the telegraph and you will be served immediately.

Christ Church, Middletown, Md., Rev. John S. Adam, pastor, held its annual Rally Day services on the morning of Sept. 28, with an attendance of 575 and total offering of \$2,235.99. After impressive devotions held in the Church School building, all present marched to the Church auditorium where the remainder of the inspiring service was held. Four interesting addresses on "How the Church School Helps and Serves the Family, for Leadership, the Community, and the Church," given respectively by Messrs. Herbert Davis, principal of the local high school; Wilbur Devilbiss, assistant principal; Henry Shoemaker, county farm agent, and Amos Holter, law student at the University of Maryland, featured the occasion. Special orchestra, vocal and choir music were given before and during the services. The decorations, consisting of baskets of flowers, were profuse and beautiful.

St. John's Church, Jonestown, Pa., Rev. D. D. Brendle, pastor, is observing a most interesting series of dedicatory services Oct. 5-9, after exterior repairs in the installation of a new Wieks pipe organ, a most artistic interior decoration and the painting of the exterior. The Church presents a handsome appearance. On Oct. 5 D. E. S. Bromer, of the Lancaster Seminary, was the preacher at 10 A. M. Drs. Allen R. Bartholomew and U. Henry Heilman, former pastors, at 2 P. M., and Rev. David Lockart at 7.30 P. M. On Oct. 6, Revs. H. J. Leinbach, David Scheirer and Ralph E. Starr, former pastors, spoke. On Oct. 7 Revs. Earl G. Kline, Paul Scheirer and Herman J. Naftzinger, sons of the congregation, were the speakers. Revs. C. M. Rissinger and K. O. Spessard, Ph.D., spoke Oct. 8, Classis Night, and local pastors on Oct. 9, Community Night. The congregation organized as early as 1730, moved to its present location in 1857. It was especially interesting to note the presence and excellent address by Dr. U. Henry Heilman, who was pastor 1864-8 and is now in his 93rd year. He spoke eloquently of those early days and presented the congregation with a highly valued framed picture of the first Christmas decoration ever placed in the Church, in the year 1866. It was a great privilege that both Dr. Heilman and his faithful wife could participate in these services. Mrs. Heilman was the excellent organist while her husband was pastor.

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Among the Reformed Church participants in the program of the Penna. State Sabbath School Association at Scranton, Oct. 8 to 10 are Mr. Harry E. Paisley, H. C. Heckerman, Prof. Paul M. Lambert and Dr. C. A. Hauser. The association claims a membership of 2,225,000, and there are 67 active county units and over 700 district organizations. The Phila. staff and office force numbers 16.

Dr. Archibald H. Rutledge, of Mercersburg Academy, who is called South Carolina's poet laureate, was honored by the invitation from the Memorial Commission in charge of the celebration of the 150th anniversary of the Battle of King's Mountain, to write a poem for this historic occasion. Dr. Rutledge read his composition at the anniversary on Oct. 7. It was a notable event, and President Hoover made the principal address.

If you want a reservation for the banquet of the Men's Social Union of Phila., at Adams's, 13th and Spring Garden Sts., Phila., on Tues., Oct. 21, apply to Ralph E. Brunhouse, secty., 4529 Fernhill Rd., Germantown, no later than Oct. 20. Remember Dr. Poling will speak; Dr. J. Henry Harms, president of the Phila. Federation of Churches, will be guest of honor, and a great musical program will be given. You just can't afford to miss this.

The fall meetings of our Classes are being taken very seriously by the presidents and committees. The program includes the entire work of the Church, and adequate time is given for the discussion and acceptance of the ratio and amount of benevolences. **Every Consistory should see to it that the delegate elder attends the whole session with his pastor.** It will make for a better understanding of the work of the Church and the part which each congregation will have in it.

The fall Communion services were held in the 6 congregations of the Freeburg Charge of West Susquehanna Classis on Sept. 28 and Oct. 5 by Rev. D. W. Kerr, of Bloomsburg, who is doing supply work and who two years ago supplied the charge with services for two Sundays while the pastor was on a trip to California. This charge has been vacant since July, but hopes to locate an active and aggressive pastor before the winter sets in.

In Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, Communion was observed Oct. 5. Rally Day will be observed Oct. 12, when congregation and Sunday School will unite at 10 A. M. There has been a gratifying increase in attendants at the Happy Hour service on Sunday evenings. The 40th anniversary week of Grace Church will be beginning Oct. 2. The former pastors, and sons of the congregation who are in the ministry, have been asked to share at this happy event.

The week of Oct. 5-12 is another red-letter occasion in the life of that flourishing and aggressive congregation, St. Mark's, Lebanon, Pa., where Dr. I. Calvin Fisher has done such a remarkable work. On Nov. 1 he completes 38 years of fruitful service, and he reports a present membership of 1,121. After an expenditure of about \$17,000 during the past 3 months, the beautiful Church was reopened Oct. 5 with services of special interest. At the S. S. Rally at 9:30 A. M., D. J. Leopold, supt., 902 were present. The average attendance for the year was over 700. A beautiful Walt grand piano, presented by Dr. and Mrs. Clyde J. Saylor and Grant L. Miller in memory of their father, Abram H. Miller, was used for the first time. Mr. Miller was the first supt. of the school. Large crowds attended the morning and evening services, the S. S. department being thrown open for the overflow evening audience. The guest preacher was Dr. Leinbach, editor of the "Messenger." All the music of the day was of high order. Mrs. H. M. Gingrich is organist and Mrs. J. D. Boger, choir director. The choir and S. S. orchestra rendered excellent pro-

grams. Everybody was delighted with the many improvements in the spacious edifice. Oct. 8 is Denominational Night, with addresses by Drs. W. D. Happel and E. F. Hoffmeier, and Revs. P. E. Svope and W. C. Hess. Dr. V. H. Heilman had charge. Oct. 9 is Community Night, with addresses by pastors of other denominations. Dr. J. Lewis Fluck, preached at Preparatory service Oct. 10, and Holy Communion will be observed Oct. 12. The S. S. of St. Mark's was organized March 1, 1885. Chapel dedicated 1885. Main Church dedicated June 16, 1901. Extensive improvements made 1915. New organ dedicated 1926. Heating plant installed and Primary rooms added, 1927. Dr. Fisher is the second pastor, succeeding Rev. O. P. Steckle, who served 1887-1892.

Plans have been under way for some time to properly recognize the fiftieth anniversary of the laying of the cornerstone of the St. John's Church, of Bellefonte, Pa. On October 12, morning and evening services will be held in connection with this event. The Rev. Dr. A. M. Schmidt, of Philadelphia, a former pastor, and the Rev. Frank Wetzel, of Akron, O., a son of this congregation, who with his father and brothers built the present edifice, will be guests of the congregation and speak on this occasion. The Rev. John F. De Long, D.D., now retired and living in Bethlehem, Pa., will be unable to attend the anniversary service because of the infirmities of age, but has consented to send a message to be read on that day. Another feature of this event is the installation and dedication of a window in honor of the Rev. Dr. Schmidt, whose pastorate was outstanding in the history of the Church, and in memory of his wife, who departed this life several months ago. This congregation was organized by the Rev. Ephraim Kieffer in the year 1836 in connection with the Lutheran congregation and remained a union congregation, served alternately by Lutheran and Reformed pastors until about 1843, when the Rev. William R. Yearick reorganized and formed an exclusively Reformed Church, the charter being granted in 1846. It was in 1879 that the Rev. John F. De Long began a pastorate covering a period of 6 years. Within 6 weeks after his coming, the old Church was set on fire by a newly installed furnace. While the damage was not serious and the Church might have been repaired it was thought best to erect a new edifice. This was done and the cornerstone of the present house of worship was laid Oct. 10, 1880. The building was not completed and dedicated until the fall of 1882. The parsonage was also remodeled and when the Rev. Dr. De Long resigned in 1886 the congregation was strong and flourishing. From that time on the growth was rapid and substantial. During the pastorate of the Rev. Dr. A. M. Schmidt, which began in 1901 and lasted for a period of 24 years, the chapel now used by the Bible School was built, the pipe organ installed and seven memorial art windows placed.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Board of Managers and Ladies' Committee held their quarterly meeting on Thursday, Oct. 2. There were only two members of the Board absent.

One source of joy to the Bethany family was the announcement by the Ladies' Committee that they were willing to purchase a new bus for the Home. Our transportation problems are now partly solved.

Two children were admitted: a girl aged 8 years from Lancaster, and a boy aged 7½ years from Shamokin.

The resignation of the head matron, Mrs. Kehm, was accepted by the Board to take effect immediately.

The cool weather hit Bethany unexpectedly on Oct. 1, but the Bethany family was prepared. The furnaces had been repaired and the cellars well filled with coal during the summer months so that only a few hours were necessary to make all com-

fortable and remove the danger of colds.

The farmer was cutting hay even though it was short when the unexpected happened. The mowing machine broke. To repair the same would cost half as much as a new one, so the only option we had was to purchase a new machine.

THE 184TH ANNUAL SESSIONS OF THE EASTERN SYNOD

J. Rauch Stein, D.D., Stated Clerk

The 184th Annual Session of the Eastern Synod of the Reformed Church in the U. S. will open in the Zion Reformed Church, Allentown, Pa., on Monday evening, Oct. 13, 1930, at 7:45 o'clock, the Rev. Simon Sipple, D.D., pastor.

The Eastern Synod is the oldest of the seven District Synods in the Reformed Church. It was organized May 7, 1792, at Philadelphia, Pa. It includes 412 ministers, 13 licentiates, 321 charges, 581 congregations, and a total communicant membership of 145,332. In addition to this, there are 77,543 baptized members. During the 2/3 year ending Dec. 31, 1929, this Synod contributed \$450,231 for benevolent work, and \$1,693,635 for congregational purposes. A conservative estimate of the value of its Church properties is \$20,758,500, and its parsonages are valued at \$2,062,850. There were 1,037 of its young people attending colleges and higher institutions of learning last year. Confirmations during the 2/3 of a year numbered 1,624, infant baptisms, 3,882. The total Sunday School enrollment is 145,442. There are 12,886 Sunday School teachers. The Eastern Synod last met in Allentown Oct. 13, 1919, at which time it convened in St. John's Reformed Church. The communicant membership then was 138,525.

At the opening service on Monday evening, the Rev. William F. DeLong, D.D., will preach the annual sermon on "A Militant Church." Elder Fred W. Diehl, superintendent of the Public Schools of Montour County, is vice-president; Rev. Thos. H. Leinbach, D.D., Reading, treasurer; Rev. Carl G. Petri, Skipack, Pa., reading clerk; Rev. Homer S. May, Wilkes-Barre, Pa., roll clerk. The Rev. J. Rauch Stein, D.D., is the stated clerk of the Synod and has served in this capacity continuously since the death of Dr. John Philips, on Feb. 3, 1909.

Following the organization of Synod on Monday evening, after the new president of Synod and the other regular officers have been elected, the Hon. Claude T. Reno, the president judge of Lehigh County, will welcome the Synod to Allentown.

On Tuesday morning at 8:30, the delegates will, together, partake of the Holy Communion in preparation for transacting the business of the Synod with loving loyalty to the Great Head of the Church.

On Tuesday evening the business session will be of a popular interest, including such subjects as Evangelism, the State of the Church, Necrology, and Christian Education, with a brief address by the newly elected executive secretary, Dr. Henry I. Stahr. The Zion congregation is arranging for a reception to be given on that evening, following the business session, when Dr. A. V. Casselman will be the toastmaster and Revs. John Lentz and Thomas Wilson Dickert, D.D., will respond to toasts on "The Women" and "The Children" of the Reformed Church. The Report of the State of the Church will be presented by Dr. W. F. DeLong. The elders will hold a dinner meeting at Hotel Allen on Wednesday noon, and hold an open conference at 3:15 o'clock.

The Synod will be in session until Thursday evening. It has under its care, conjointly with the Potomac and the Pittsburgh Synods, the Theological Seminary of the Reformed Church and the Franklin and Marshall College and Academy, at Lancaster. It shares also in the ownership of our official organ, the "Reformed Church Messenger." Some 20 years ago it assumed the responsibility for Cedar

Crest College and more recently for the Phoebe Home at Allentown. It is also intimately interested in the work at Ursinus

College, the Bethany Orphans' Home at Womelsdorf, and the Berger Home for the Aged, recently established within the

EASTERN SYNOD IN THE "LIBERTY BELL CHURCH"

The 184th annual sessions of the Eastern Synod of the Reformed Church in the U. S. will open in the Old Historic Zion Reformed Church, "The Liberty Bell Church," Allentown, Pa., on Monday evening, Oct. 13, at 7.45 o'clock, the Rev. Simon Sipple, D.D., pastor loci. Zion Church was organized in 1762, when the village was called Northampton, and while only 13 huts formed the town. In September, 1777, when the Liberty Bell was in danger of being captured by the British, it was secreted under the floor of the old Church and thus kept from falling into the hands of the enemy.

The City of Allentown ranks high in prestige in our denomination, having within its bounds 14 congregations, including Salem, among one of the largest in the denomination. Dr. George W.

Richards, at present president of the Theological Seminary; Dr. Theodore F. Herman, professor of Systematic Theology, and Dr. A. R. Bartholomew, were former pastors of Salem Church; Dr. H. M. J. Klein, professor of History at F. and M. College, was a former pastor of the Synod Church, and Dr. E. E. Kresge, professor of Philosophy, formerly pastor of Dubbs Memorial Church. Rev. Dr. J. G. Rupp, field secretary of the Board of Foreign Missions, is located in Allentown, besides many other sons and daughters of the Reformed Church claim Allentown as their home town. The important business which comes before Synod, will make this meeting a memorable one.

Zion Reformed Church

Allentown, Pa.

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41 N. 8TH ST. ALLENTOWN, PA.
PASTOR LOCI.



REV. THOS. H. LEINBACH, D.D.
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REV. J. RAUCHSTEIN, D.D., PHILA. PA.
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bounds of Philadelphia Classis. From all of these interests, it will hear the annual reports on Wednesday and legislate in their interests. The annual statements from the Executive Committee of the General Synod, the Boards of Home Missions, Foreign Missions, Ministerial Relief and Christian Education, and the Report of the Historical Society of the Reformed Church, will be presented on Thursday morning. The Synod will also during its sessions consider the subjects of Social Service and Rural Work, the Program of Church Federation as conducted through the Pennsylvania State Federation of Churches, Evangelism, Law Enforcement, Lord's Day Observance, Realignment of Classical Boundaries, the Merging of the Eastern Synod and the German Synod of the East, the Newly Organized Churchmen's League, Weekday Religious Education, Leadership Training, the Development of the new Summer Camp at Mensch Mill near Boyertown, Pa., and Work for Dependent Children of the Church.

At the evening session on Wednesday a timely address on Home Missions by Dr. Charles E. Schaeffer and on Foreign Missions by Dr. Allen R. Bartholomew will be followed by the presentation of a Missionary Pageant under the supervision of Mrs. Simon Sipple, wife of the pastor loci.

On Tuesday at 4.30 the Synod has been invited to visit the Phoebe Home and Cedar Crest College with supper served at Cedar Crest, and on Wednesday at the same hour to visit Emanuel Church, with supper served by the women of that energetic congregation.

At the Elders' Conference on Wednesday afternoon there will be brief discussions on "The Laymen" by Elder Fred W. Diehl, "The Churchmen's League" by Dr. Geo. L. Omwake, "The Laymen's Viewpoint," Elder Harry E. Paisley, "The Minister's Viewpoint," Rev. Chas. D. Spotts, and "The Year's Program," Elder J. Q. Truxal.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

A Golden Jubilee. For Methodist women, October 8 to 15 marks the completion of a first half century of Christian service through Home Missions. In Cincinnati, O., festivities of the Golden Jubilee will feature the types of work carried forward. Great messages and the consecration of the Anniversary Thank Offering will likely be looked upon as the "meat" of the occasion, but the pageantry of the processions will enlist the eye-gate and the audiences will realize the wide range of activities of these women. The Holy Communion will

be administered at the opening session. Preliminary to the first evening service will be the Processional of Bishops, administrative officers and fraternal delegates. At each service the processional will typify the emphasis of that particular service. Thursday evening, 50 invited missionaries will be in line. On Sunday evening the processional will be composed of 50 students dressed in white—Negro, Mountaineer, Indian, Chinese, Japanese, Mexican. In this group will be a Chinese girl from the Chinese Home in San Francisco. When less than a week old, she was found on the steps of that Home. She has lived there since that time.

The Deaconess Processional will precede the Sunday morning service. The deaconesses will be consecrated at that time. Colorful indeed will be International Processional. Those taking part will appear in the costume of the race they represent. In the line will be a Korean girl from the Susannah Wesley Home, Honolulu, now a deaconess, working among many nationalities in Bingham Canyon, Utah. Definite preparations for the proper celebration of the anniversary began 5 years ago. For it, women, girls and children have been giving gifts and offering prayers.

Mrs. R. W. Herberster, treasurer of the W. M. S. G. S., is our official representative. She will have place in the First Night Processional. The anniversary reminds us of our indebtedness to the organized missionary work of Methodist women. Our Mrs. Elvira Yaukey came from the Methodist Church. Her mother, an enthusiast in the idea of organized missionary work for women, lighted the fire which swept Mrs. Yaukey, bride of a Reformed minister, into organizing the Woman's Missionary Society in the Reformed Church.

The Lord has taken her to Himself. After living many years in the weariness of mental shadow and physical weakness, Mrs. Zartman, wife of the Rev. Dr. Rufus C. Zartman, was called to her eternal reward. Up to the time of her illness, about ten years ago, her major Christian interest was the W. M. S. She was informed, tactful and resourceful—qualities which made her sought for council in the larger interests of the Missionary Society. Her long and valuable service as president of Philadelphia Classical Society and the acceptable discharge of duties as Synodical president, encouraged her co-workers to hope the next step would be president of the Gen-

eral Society. Then came the sickness which clouded her mind and weakened her body. . . . Her release has come and—"The Lord has taken her to Himself."

Word has reached us of the death of Mrs. Hale, mother of Mrs. Henry S. Geckeler, Cleveland, O. Since the death of Mr. Hale, Mrs. Hale lived with Rev. and Mrs. Geckeler. A long illness preceded Mrs. Hale's death.

An interesting meeting was held in the social room of Wentz's Church when the G. M. G. entertained the W. M. S. in a fellowship meeting. The girls had arranged a delightful program, following the suggestions arranged by Miss Kerschner. The sketch, "Love Answers the Call" and the soliloquy "Books! Books! Books!" were well presented by members of the W. M. S. and G. M. G. The first chapter of "Between the Americas" was discussed. The map of the Caribbean Islands, hand-painted and colored by guild girls, was used in the discussion. Lemonade, pretzels and cookies were served by the girls.

A few weeks ago the G. M. G. of Wentz's Church held the annual corn roast in the orchard at the home of two of its members. What a good time everybody had, eating roasted corn with plenty of butter, "toasted doggies" and rolls! About 30 were present.

Please note change in date: The Missionary Educational Institute of Wyoming Classical Society at Weatherly, Pa., will be Friday, Oct. 17, instead of Oct. 16. The Institutes for the week of the 20th will be published next week.

Miss White, of Whitesbog, Gives Fellowship. Cranberries are coming into market. There are still many women, boys and girls picking in the Jersey bogs. Two years ago our Migrant Committee put workers into the Whitesbog camp. From the beginning, Miss Elizabeth C. White was interested in the Migrant service. This year she began a thorough-going study into social and educational problems of Migrant children. The study resulted in establishing a research Fellowship at Rutgers College. Because of unusual qualities in leadership of one of last year's workers at Whitesbog, this worker, Miss Laura Fair, was given the Fellowship for research into the Migrant problem under the Department of Education at Rutgers.

As a result of Dr. Shriver's observing the Work for Migrants in the sugar beet fields of Colorado, the Presbyterian Church, U. S., will give \$1,000 additional to its present contribution. We wish some of our members would go on an observation tour!

A wonderful opportunity for Philadelphia women presents itself in the Current Events Classes to be tried this year by the Women's International League for Peace and Freedom. Editors of 6 liberal journals have been engaged to interpret current events from their various angles. Divergent points of view will certainly be stressed by editors of "The Nation," "The New Republic," "The World Tomorrow," "The New Freeman," "The New York Times" and "The Survey." They will be held at the Friends' Auditorium, the Parkway at Seventeenth St., Tuesday at 3.30, from Oct. 14 to Nov. 18. The actual timetable is: Oct. 14: Kirby Page, of "The World Tomorrow"; "Pacifism and National Defense"; Oct. 21: Bruce Blivon, of the "New Republic," "War or Peace With England"; Oct. 28: Henry R. Mussey, of "The Nation," "A Radical on the Economics of International Friendship"; Nov. 4: Paul U. Kellog, of "The Survey," "National Contacts"; Wed., Nov. 12: Miss Suzanne La Follette, of the "New Freeman," "Current Events as Viewed from the Left"; Nov. 18: Dr. Frank Bohn, of the "New York Times" (returning from Russia Oct. 15): "Russia Up-to-Date." These editors have been selected not only for their points of view, but because they are all excellent speakers. Course tickets, \$5.50; group course tickets, \$4.50; single ticket \$1.25.

The Woman's Missionary Society of Ohio Synod convened in the 8th annual session, Tuesday, Sept. 23, at the Central Reformed Church in Dayton, with Mrs. N. E. Vitz, the president, presiding; 200 registrations were reported for the entire convention. The general theme, both in addresses and devotions, was "Stewardship." The devotions were conducted by representatives from each Classical Society. A group of forceful speakers addressed the convention, giving a program which, though varied, yet ever kept in mind the great need of stewardship in all its forms in the Kingdom work. The convention adjourned at noon Thursday, to convene at Marion, O., the last full week in September.—Mrs. J. E. Youngen, Cor. Sec. W. M. S. O. S.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

REMEMBERING GOD'S BENEFITS

Text: Psalm 103:2, "And forget not all His benefits."

In the Authorized Version the verse of our text reads: "Bless the Lord, O my soul, and forget not all His benefits." The index to the whole psalm says, "An exhortation to bless God for His mercy, and for the constancy thereof," "A Psalm of David." In the American Revised Version, or American Standard Version, it is translated:

"Bless Jehovah, O my soul,
And forget not all His benefits."

Its index is, "Praise for Jehovah's Mercies," "A Psalm of David."

Dr. James Moffatt translates it as follows:

"Bless the Eternal, O my soul,
Remember all His benefits."

And he simply says, "A song of David." I like Dr. Moffatt's translation best, because he puts the thought in positive form, "Remember all His benefits"; while the other two express it in a negative way: "And forget not all His benefits." You might think it was all the same whichever form we used, but, in reality, the positive form is the stronger.

After calling upon his soul to remember all of God's benefits, David goes on to mention a large number of them. I do not wish to take up the space to print the whole psalm here, but I hope you will get your Bible and read the whole psalm over and think of the many benefits God brings to you. I wish you would give especial attention to the seventeenth and eighteenth verses which seem to have you in mind:

"But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear Him,
And His righteousness unto children's children;

To such as keep His covenant,
And to those that remember His precepts to do them."

Then I wish you would do another thing: sit down and write on a sheet of paper all the benefits you can think of and remember that God has given to you. I am sure you will be able to mention some that the psalmist did not think of. God has given some blessings to you that He has not given to any one else in just the same way!

The Harvest Home service coming at the close of the summer is intended to help us to remember the benefits we have received from God in the products of the garden, the field, the orchard, and the forest. The Thanksgiving Day service seems a little

too far off from the harvest season to wait until then to remember and recount God's blessings. In fact, the Harvest service is a much older service than the Thanksgiving service. Way back in the book of Exodus (23:14-16) we read how God taught His people to remember the benefits they had received from Him: "Three times thou shalt keep a feast unto Me in the year. The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt): and none shall appear before Me empty: and the feast of harvest, the first-fruits of thy labors, which thou sowest in the field, and the feast of ingathering, at the end of the year, when thou gatherest in thy labors out of the field."

The Christian Church, therefore, early began to have her Harvest Home service to call to remembrance the benefits of God, to express her thankfulness to Him, and to bring an offering to show her gratitude.

It is not too much to have a Harvest Home service and a Thanksgiving Day service every year because we have so much to be thankful for to our Heavenly Father, and we ought to be glad to have opportunities in which we can express our gratitude to Him.

Your father and mother and other members of the Church have special thanksgiving services two or four times in a year, called the Lord's Supper, or the Holy Communion, in which you will also have the privilege of taking part as soon as you unite with the Church. These services are held at the request of our Saviour, Who said: "This do in remembrance of Me." They are intended to help us to remember the great benefits which Jesus has brought us by His death and His great victory over sin and the grave.

That they are really thanksgiving services is shown by the language used in conducting them. The minister says, "Let us give thanks unto the Lord our God." Then the congregation answers, "It is meet and right so to do." Then all join in saying, "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, Lord God Almighty, Father, Son, and Holy Spirit. . . . For all Thy mercies and favors, known to us and unknown, we give Thee thanks. But most of all we praise Thee, the Father everlasting, for the gift of Thine adorable, true, and only Son, our Saviour Jesus Christ, who by His appearing hath abolished death and brought life and immortality to light through the Gospel," and so on.

We cannot thank God too much and too often, and most of us thank Him too little for the benefits we receive from Him every day. The oftener we are reminded to remember these benefits the better it will be for us.

There are some persons who think we do not have much to be thankful for this year with its hard times, lack of employment, dry weather, and poor crops. But in spite of all these things, God has given us many more benefits than we deserve. Instead of comparing our condition with the best days of prosperity and murmuring because we have fallen below them, we ought to think of our worst days, of what we suffered during the World War and other times of misfortune, and thank God for the many more benefits we now enjoy than we did then. We can hardly expect to be always at the highest peak of prosperity, and it would not be good for us. It is good for us to be reminded of our dependence upon God, and to make us appreciative of the blessings which He gives us.

We are told about a boy who was always sunny and brave. He met the ills of life with courage. But one day something serious happened. He and a playmate climbed a tree. Just when our little philosopher reached the top, his foot slipped and he fell to the ground. He lay there, but uttered no cry. It was his playmate that

screamed. The doctor found the leg badly broken. The boy bore the setting patiently, without a whimper. The mother slipped out of the room to hide her own tears—she couldn't stand it as well as the boy did. Outside she heard a faint sound and hurried back, almost hoping to find him crying. "My boy," she said, "do you want something? I thought I heard you call." "Oh, no, mother," he said, "I didn't call. I just thought I'd try singing a bit." And he went on with the song.

Some of those who murmur about hard times ought to cultivate the spirit of the colored man in Chicago about whom Mr. Charles M. Alexander, the noted gospel singer, tells us. He always came into one of the missions with a bright and shining face, no matter what happened. One evening some one asked him, "Well, Uncle, what have you to praise the Lord for tonight?" "Oh," said he, "I was coming down the street tonight with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe, a big dog came along and took that beefsteak and carried it off. Praise the Lord!" A man said: "Look here, Uncle, what are you praising the Lord for about that?" The colored man answered: "I am praising the Lord because I've got my appetite left."

"When upon life's billows you are tempest-tossed,

Do not be discouraged, thinking all is lost.

Count your many blessings; name them one by one,

And it will surprise you what the Lord hath done."

"That's a funny sort of hump on your chest, sir," said the tailor, "but we'll make the suit so that it won't be noticeable."

"I'm afraid you will," said the man, "that's my wallet."—*New Outlook.*

The Family Altar

By Ellen Gross Pontius

HELP FOR THE WEEK OF OCT. 13-19

Practical Thought: "Blessed are the pure in heart: for they shall see God."

Memory Hymn: "Blest Be the Tie that Binds."

Monday—Simeon, the Righteous

Luke 2:25-32

Ritualistic Churches have preserved for many Christians the beauty and fervor of Simeon's hymn in the "Nunc Dimittis." Only a person just and devout and led of the Spirit can really voice this hymn understandingly. The Church service, a service of worship, of consecration in baptism, confirmation or otherwise may mean many things of a personal nature to each member of a congregation. But what an anthem with which to conclude a service! "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people—a light to lighten the Gentiles, and the glory of Thy people Israel." That means a renewed vision of Christ not merely as a personal friend and helper, but as a glorious Jew who lifted the torch which God entrusted to His own race for a while and has passed it on not only for us alone because we need Him, but to lighten all people. And the Gentiles of Simeon still exist in an enormous number within or just outside our Church walls as well as in the remotest corners of God's world.

Prayer: O God, touch our eyes with the light which came from Thee to teach us

and all men to see Thee as our Father in Jesus Christ. Amen.

Tuesday—Anna, the Prophetess

Luke 2:33-39

Woman's newly found freedom has been finding expression in many activities. Emphasis has been placed on doing. But how important it is to keep the ideal of woman as revealed in Anna, the prophetess. Separation from world activity to meditate upon and striving to find the things of God usually suggests a nun. But what of college women, teachers who separate themselves from home and family, to study often in research work, striving through psychology, economics, sociology, science, history; to see and know the workings of God's world, then sharing the joy of their insight and vision with those who seek these temples of learning? To them can come not only those who have a thorough preparation but those who also must labor and toil for their daily bread, for a few weeks of study and fellowship as at Bryn Mawr summer school for working girls.

Prayer: O Thou who dost light every person coming into the world with a yearning for something above himself, we thank Thee for our schools and colleges where our girls and women as well as our boys and men may learn more of Thy great world and its people. Quicken those who keep the torch burning, that they may pass on undimmed that entrusted to them to those who shall lead us to full salvation in Thee. Amen.

Wednesday—Pure Hearts in Holy Places

Ps. 24:1-6

There are special places which seem to rise above the dead level of every day monotony wherein one seems a little nearer to God. A hillside enthroned by nature envisages Him a little more clearly. A sanctuary shuts out the din and turmoil, and with its inspiration of word, music and architecture reveals to us God's harmony. But only those with "clean hands and a pure heart" can grasp or feel the divine Presence in these holy places. The interesting thing about those who receive the blessings from the God of the Holy Place is that they are the ones who have not been contaminated in secular walks. All places have been holy places to them. The home, the mart, the school-room, the shop have been altars whereon daily they can offer to God the best their hands have to offer. In subordinating self and speaking and acting the truth they continuously win not mere earthly achievements but a lasting blessing from the God of our salvation.

Prayer: O God, Whose glory is so great that there is no corner of the earth where it cannot penetrate, make pure our thoughts and our vision that every spot where we find ourselves may be a holy place reflecting Thy love through us. Amen.

Thursday—Seeing the Invisible

II Kings 6:14-19

In the confusion and strife, the suffering and oppression of everyday issues, material obstacles often becloud our full vision. Persistent and direct effort to penetrate the gloom may lead us through to an understanding of the God-given purpose back of it all. Or lifting our eyes unto the hills restores our vision, so we can comprehend our full resources and go through with the task to successful achievement. The early morning outlook upon the day in the quiet meditation alone with God fastens our eyes anew upon the invisible spiritual power which strengthens many a physically weary soul to go forward happily through a day at whose close can be sung the following prayer:

"The day Thou gavest, Lord, is ended,
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall hallow now our rest."
Amen. John Ellerton.

Friday—Seeing the Eternal

II Cor. 4:16-5:5

As been said "Blindness taught Me-see." Ofttimes it is affliction which crowns our outlook and makes us gaze at the shifting and painful circumstances we concentrate our insight on the Eternal. Climbing a rough mountain is easier when we glimpse the long view. A prospect may help us to see a divine purpose back of what seems grievous oppression. Said one sainted father of a crisis in his life, "Broken in health and hurt in spirit I went to a difficult and unpromising task. But that field held more than I ever dreamed of for me and my family and God helped us there as He could not have helped us elsewhere." The sweetness and purity of that man's life was quickened by difficulty to give him and his a closer vision of the Eternal.

Prayer: Father, renew our inner man day by day, that our light affliction may but serve to envision Thee to us, quickening our sense that distressing experiences are as nothing when we are co-workers with Thee, for Thy work is not always seen and is not temporal but eternal. Amen.

Saturday—Seeing His Face

Revelation 22:1-5

How we treasure the sight of a person's face! We may talk long distance with them, we may read frequent messages from them but face to face is the only contact that is satisfying. So John in his Revelation pictured the greatest blessing to God's followers as seeing His face. And in truth this is the most precious blessing that a wise God has reserved not until a final judgment day but has given us centuries ago. For nineteen hundred years that river of life has been flowing from the Person who said, "He that hath seen Me hath seen the Father." To the pure of heart who followed Him by the waters of Galilee, to all those who today commune with Him in purity of spirit, He turns a face of love and sheds therefrom the light which illumines the Gospel, and reveals what is God's will for us.

Prayer: "O living will that shall endure When all that seems shall suffer shock, Rise in the spiritual rock, Flow through our deeds and make them pure,

That we may lift from out the dust A voice as unto Him that hears, A cry above the conquered years To one that with us works, and trust

With faith that comes from self-control, The truths that never can be proved Until we close with all we loved, And all we flow from, soul in soul." Amen. Tennyson.

Sunday—Longing for God's House

Ps. 84:1-12

We are human and therefore crave material interpretation for the divine glowing within us. It was for that reason that the temple of Solomon replaced the tent in the wilderness, which originally protected the plain altar to Jehovah. Strong bonds draw and hold us to earthly habitations where our spirits have been nurtured in youth. If we have given there as well, as received therefrom, how much closer is our fellowship! A little Church is St. Stephen's in a nook of roaring Chicago. But it has become a shrine where poets and artists have spoken and lived into it their lives by leaving there gifts of poems and paintings, flowers and trees in memory of the creative Spirit from which all things of beauty come. Love poems are there because marriage is sacred and therefore love is sacred. Pictures of sunsets, lakes, flowers or girls at play are there, for anything that God has made is religious and has a right to representation within His Church. Religious? Yes! For "there can be no true art without religion." To be intelligible "art must be the expression of a

profound conviction, shared by many. Any such convictions deeply shared by a number of people is religious." Do we have true convictions, not prejudices, expressing themselves artistically, graciously in words, acts or material form? All our longings for the good, the beautiful and the true should find their answer in God's sanctuary. Do I, does my Church help to satisfy that longing of others?

Prayer: O God, who dwellest not only in temples made by hands but doth grace the lowly habitation and forms of those who earnestly seek Thee, meet our longings by enabling us to grow from strength to strength, making the Valley of Baca a well and filling empty pools where the thirsty may satisfy themselves. Amen.

Puzzle Box

ANSWERS TO—MAKE TEN WORDS OUT OF THESE TWENTY, No. 7

- | | |
|--------------|-----------------|
| 1. Offspring | 6. Portable |
| 2. Average | 7. Wholesome |
| 3. Without | 8. Safeguard |
| 4. Premature | 9. Profound |
| 5. Overturn | 10. Trustworthy |

LOGOMACHY, No. 4

Unscramble these and find 12 precious and semi-precious stones:

- | | |
|--------------|---------------|
| 1. Nomidad | 7. Lamerde |
| 2. Presipha | 8. Lebry |
| 3. Quoruseti | 9. Zapot |
| 4. Hatmesty | 10. Teaga |
| 5. Omace | 11. Ranceanil |
| 6. Tanger | 12. Byru |

A. M. S.

MARY'S LITTLE LAMB MODERNIZED

Mary had a little lamb,
Its fleece contained no sleeves,
And below it was so very short,
It showed its ugly knees.

Its fleece of wool had turned to silk,
And was so very thin,
That walking in the sunlight
Exposed its very skin.

And when it stopped to take a rest,
It looked so sad and glum,
And tried to satisfy its appetite
By chewing wax and gum.

And when it pattered down the street,
That added to its woes,
For in the case its feet were cast,
It walked upon its toes.

The wool that grew upon its head
Was fashioned into lace,
And combed around above its ears,
And hung across its face.

Its notion now of beauty is,
To be both slim and sleek,
And so it rubs the powder on
Its nose and lips and cheek.

Why has the lamb so changed its way,
The eager people cry?
It is the slave of fashion now,
Is the only reason why.

—James A. Sell.

Hollidaysburg, Pa.

ADVICE TO PARENTS

Nine important things for mothers and fathers to remember if they want to make a success of the job of being parents are listed in a new bulletin just issued by the Children's Bureau of the U. S. Department of Labor under the title, "Are You Training Your Child to be Happy?"

"To be a good father or mother is one of the hardest jobs on earth. It is the finest, biggest, job, too," the bulletin says. This parents' guide is a series of 12 lessons in child management prepared from a manuscript by Blanche C. Weill, Ed.D., formerly psychologist with Dr. D. A. Thom, direc-

tor of the habit clinics of Boston, and the author of the bureau bulletin on Child Management and Habit Clinics. They are intended for lesson material for use by health agencies with groups of mothers who desire a quite simple interpretation of the information now available on the subject of child training. Among the subjects treated are temper tantrums, lying, jealousy, fear, and bad physical habits, with a special lesson on the right kind of playthings for children.

"In these 12 lessons we have been saying a few things over and over. They are so important we want you to be sure to remember them," the bulletin says in conclusion, summing up the instruction given in the following nine-point program: 1. "Tell and act the truth to your children; 2. Keep your promises, good or bad; 3. Decide which things are most important for a child to do and then be consistent about seeing that he does them. Do not nag him about little things that do not matter much; 4. Do not say 'No' one time and 'Yes' the next time for the same thing. Your child will never learn that way what is good to do and what is bad; 5. Break up bad habits by keeping the child so busy with interesting things to do that he forgets the old habit; 6. Pay no attention to him when he tries to get what he wants by temper tantrums, by whining, or by vomiting; 7. See that he gets things (if they are good for him) only when he is quiet and happy and polite; 8. Keep cool and quiet yourself. Speak in a quiet voice; 9. Show the child you are pleased when he tries."

AUTO-GYMNASTICS

"The automobile is the poorest exercise known."—Dr. Harvey Wiley. For the driver, maybe, but look what it does for the pedestrian.—Birmingham News.

"Do you keep powder here?" asked the city young woman at the village store. "Yes, madam," said the shopkeeper. "Washing, baking, custard, plate, face, tooth, insect and gun!"

Birthday Greetings

By Alliene S. De Chant

Have you ever seen a baby elephant walk a tight-rope—an elephant-tight-rope? I have, and it all happened at the Hanover Fair! Trick dogs were there, too, and a little black pony that tapped his age with his left front foot, and nodded "Yes" and "No" when his master asked questions. And not only did that baby elephant walk the elephant-tight-rope, but she . . . yes, she TURNED AROUND on that elephant-tight-rope, and walked the other way—a trick that no other elephant in the whole world can do! How the folks on the grandstand clapped, and how I wish that you had been there too. As I watched those four enormous feet turning that ungainly body around, slowly, slowly. I could not help but wonder how long it took the trainer to teach her that stunt. And how patient the baby elephant herself must have been, to become so expert that she never once slips off the elephant-tight-rope. Sometimes at home, at school, in Sunday School and in Mission Band, our parents and our teachers give us tasks which at first perhaps seem almost as hard as the bay elephant's best trick. But if we try, try again, as the baby elephant did, we are bound to succeed. So here's "Tight-rope" greetings to all my boys and girls, who with the patience of the cleverest baby elephant in the world, learn to do things so well that we scarcely ever slip.

P. S. Write me a note, some time, telling me about the tricks your pets can do, and tell me how you trained them.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

FEAR OR CAUTION

By Mary Starck Kerr

A group of mothers and teachers were discussing the subject of fear in children. Some of those present, strong in the opinion that we should teach children to be entirely without fear, did not take into consideration the value of caution, and spoke as though the parent or other person caring for a child should let him climb upon the roof if he wishes, stand up and rock in the rocking chair or take any other such risk of injuring himself, teaching him to be brave if he should be hurt on account of his adventurous spirit.

One woman, however, declared that recklessness ought not to be encouraged. In her opinion, the child should be taught caution; he should be taught the danger of burning from fire, or of being struck by an automobile, or falling if he climbs upon an unsteady or sloping structure. Then he should be taught how to avoid all these dangers.

This advice is sound. Both boys and girls can be shown how to light the fire, then carefully put out the match and place it in a tin box or other receptacle, so that there will be no danger of its starting a fire in the wrong place.

Children should be taught to watch for autos before crossing the street, as soon as they are old enough to walk out with their parents. One little fellow was so fascinated on seeing an automobile, that he wanted to run right out into the midst of traffic to look at the flying vehicle. He was taught the difficulty of stopping a car quickly enough to prevent hitting anything that the driver had not expected to meet, and whenever he was walking with his mother or auntie, they would very particularly stop at each intersection and say, "Now, we must look both ways to see whether there is an auto coming, before we cross the street."

This little fellow was also taught how to climb properly, and what kind of places are good for climbing and what kind are not. Far from making him cowardly, it only made him sensible, as well as brave. It also kept him out of difficulties and he came through babyhood and childhood with very few accidents.

It is the first duty of a parent to protect the child, and there is no better way to protect him than by teaching him to be cautious. The value of the lesson does not stop with childhood; habits formed in youth will go on through life and the child properly taught is not likely to become one of the reckless, fool-hardy persons that "take a chance" on anything, and fill the hospitals with the victims of reckless driving, shoddy construction of grand stands, and fires caused by carelessness.

There should be a clear distinction in our minds between caution and fear. Fear implies nervousness, flight, terror, paralysis of action in some instances, but caution relates to rational self-control in situations of real danger.

"Observers agree that one of the greatest misfortunes that can happen to a child is to be an only child, and on the other hand, that membership in a large family reacts very favorably upon the mental and character development of the child. The Kindergarten class is a large family."—Charles F. Carusi, Chancellor, National University, Washington, D. C.

Is there an indifferent attitude in your community as to furnishing the little children with the early training which they are entitled to receive? If so write for the

leaflets of the National Kindergarten Association, 8 West Fortieth Street, New York.

A university president and his wife were on a train bound for the city where the former was to speak before a convention. He made use of the hour and twenty minutes he spent in the train by rehearsing his speech in a low voice, using his hands to emphasize certain passages.

A kindly matron who was sitting directly behind, and who had been watching and listening, leaned forward and, tapping the president's wife on the shoulder, said feelingly:

"You have my sincere sympathy, my poor woman; I have one just like him at home."

Watchman-Examiner.

We note a newspaper account to the effect that it took three surgeons to get a sewing needle out of a girl's hand. But theirs was an easy job compared with getting a sewing needle into many another girl's hand.—Brooklyn Eagle.

Junior—"Pop, do this example for me, will you?"

Pop—"No; it wouldn't be right."

Junior—"Maybe not, but you can try."

Exchange.

"The Grand Panjandrum Himself"

By Lucretia Vaile

There was once a boy who wanted to be a panjandrum. Yes, indeed, he wanted to be "the Grand Panjandrum himself."

So he went to his fairy godmother, and told her about it.

"I think it can be arranged," said she. "Do you know what a panjandrum is?"

The boy didn't. He had asked several people, but they couldn't tell him.

"Panjandrums," said the fairy, "have usually had fathers who were panjandrums—"

"My father," cried the boy, "never will be one. He's just changing his business, but he says he won't do panjandring. I don't know. When my father was a storekeeper, I liked helping him. But I might not like his new business, whatever it is."

"I see," nodded the godmother. "You want to choose what to be this time. And you've chosen to be a panjandrum."

"The Grand Panjandrum himself," said the boy.

"Very well. Take my hand!"

The boy put his hand in his godmother's. And at once things began to move. They went past the boy as if he were in a railroad train. First the fairy's cottage slipped by rather slowly. Then the meadow and the grove of maple trees hurried a bit. The next things were racing. A road, and a bridge, a river, and a village passed so fast the boy hardly saw them. When an ocean and two forests went by, a moment later, they were a blur of blue and two blurs of green. There wasn't anything else until the world slowed up again.

In the end it did slow. The boy and the fairy were even able, at last, to catch hold of a castle gate and stop it.

By walking through they found themselves in a wonderful garden. It had slender trees and pointed bushes, and red and yellow and blue beds of long-stemmed flowers. The castle walls about it were very high, with windows pointed like the bushes. And everything was very beautiful and shining.

"Where are we?" asked the boy, crowding against his godmother.

"We're in the garden of the Grand Panjandrum himself," said she.

"He'll never give all this to me," said the boy.

"Yes," answered the fairy, "I know his aunt's best friend. And from something she said the other day, I'm pretty sure the Panjandrum is willing to change his place. Here he comes now."

Half a dozen trumpets blared. The garden was suddenly full of people in a procession that came out one door so that it could go in through another. At the front were the trumpeters, who were all Negroes dressed in red jackets and blue trousers. Behind them were ladies in many gay colors, and gentlemen in silver and blue. Next came two big soldiers with swords in their hands. A little farther back were two very tall lords, and then more ladies and gentlemen. Between the big soldiers and the very tall lords was a small boy. He was the Grand Panjandrum. Except that the lords were holding up the end of his cloak, he looked rather lonesome, and very small.

"Can't he carry his own cloak?" asked the boy.

His godmother had stepped into the procession to tell the Panjandrum about him. So the boy turned to a gardener's helper who was watching the procession, just as he was.

The helper quite stared at the boy for asking such a question. He and the boy were about the same age.

"The Panjandrum never carries anything," said the helper. "He's the Grand Panjandrum himself."

The helper plainly admired panjandrums very much. The boy was about to tell him who the next one would be, when the godmother and the Panjandrum looked their way.

"Rogero!" called the Panjandrum.

"Yes, Your Majesty!" answered the helper, dropping on his knees at once.

"Show the boy everything in the garden! I'll see him after I've held court."

"Yes, Your Majesty!" said Rogero.

The helper didn't rise until the Grand Panjandrum had gone clear on through the second door.

Then he showed the boy everything in the garden. There were a great many things in it, and all of them were very fine. The flowers and trees, and even the carved stone benches, were grander than any other the boy had ever seen. They all belonged to the Grand Panjandrum.

After the garden had been shown, Rogero let the boy share with him in helping the gardeners. The boys carried flowerpots, and found the tools the gardeners had mislaid.

"What kind of work does the Grand Panjandrum do?" asked the boy.

"He doesn't do any," laughed Rogero. "He's the Grand Panjandrum himself."

Court was being held just inside the big glass windows. And the Panjandrum looked out every now and then to see what the boy and Rogero were doing.

When the gardening was finished, they played ball. The boy had brought his bat from home, and it came in very handily on the long walks of the garden.

The Panjandrum looked out oftener than before. Once the boy thought he even pressed his nose against the glass as an ordinary child might have done.

"Is the Panjandrum a good ball-player?" asked the boy.

"Oh," jeered Rogero. "He doesn't play anything. He's the Grand Panjandrum himself!"

The boy thought so hard about that answer that he missed the next ball. In a minute he was disputing with Rogero as to whose turn it was with the bat. Then they began to shove each other, and even to tussle.

The Panjandrum pushed up part of the window, and leaned out.

"Oh, what will he do to us?" cried Rogero. "There's never been a fight here before."

"Nothing," said the boy.

He had to laugh, thinking how surprised awkward Nobody Rogero would feel when he found he'd been fighting with the Grand Panjandrum himself.

Out of the castle door came the small boy, with the satin cloak tucked over his arm. The smiling godmother was with him.

As they came, Rogero stepped politely behind a cosmos bed and left the boy to meet them alone. Now was the time for the boy to get his wish.

"The Grand Panjandrum," said the fairy, "has agreed you shall be whatever you want."

"What do you want?" asked the Panjandrum eagerly.

The boy looked at him.

The Panjandrum's shoulder were hunched, ready to peel off the royal cloak, his left hand had loosened his crown, and the right was fairly creeping toward the boy's bat.

All of a sudden the boy knew he didn't want to be a Grand Panjandrum. He didn't want to change places with the owner of a castle and to hold court.

"What will you be?" asked his godmother again.

The boy had to choose something quickly. He looked all around the garden, this way and that way. At last he saw the friendly face of Rogero peering between the cosmos stems.

"A gardener's helper," he shouted.

Things began to move again. In no time the boy was back at home. And there was his father fastening up the vines. He'd changed his business to gardening. The thing he needed right then was a helper to look around and see where he'd laid down the twine.

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NEWS OF THE WEEK

Mrs. Henry W. Elson

The assembly of the League of Nations Sept. 23 ordered a world-wide investigation on scientific lines of the present economic depression and its causes.

The report of the gold delegation of the League of Nations' financial committee indicates the probability of a shortage of new gold for monetary purposes.

John W. Davis, former Ambassador to the Court of St. James's and Democratic candidate for President in 1924, was the permanent chairman of the Democratic State Convention at Syracuse, N. Y., Oct. 1 and 2, where Gov. F. D. Roosevelt was nominated.

Alleged Russian manipulations in the markets of the United States continued to hold the interest of the national capital as officials prepared to investigate certain specific charges relative to heavy short-selling of wheat.

With the world wheat markets upset by "Soviet tactics," Senator Oddie, of Nevada, has announced that he would propose a bill in Congress excluding Russian manganese, coal, lumber, wood pulp, gelatine and glue, as well as wheat, from this country.

Major Charles Manly Stedman, last veteran of the Civil War in Congress, for nearly 20 years Representative of the Fifth North Carolina District in the House, died Sept. 23 at Mount Alto Hospital. He would have been 90 years old next January, and had been the oldest member of the House since the death of Uncle Joe Cannon in 1924.

A gross income from farm production of about \$11,851,000,000 for the calendar year 1929, compared with \$11,741,000,000 in 1928.

The Filipino campaign against the appointment of Nicholas Roosevelt as Vice-Governor of the Philippines resulted Sept. 24 in his voluntary withdrawal from that post, to become Minister to Hungary.

Since Aug. 1 62 cases and 8 deaths have resulted from infantile paralysis in Maine.

The assembly and the council of the League of Nations Sept. 25 elected for the next 9 years a full bench for the World Court, consisting of 15 judges. Hon. Frank B. Kellogg, former Secretary of State, who is 74, is to be dean of the Court.

The New York Republican State Convention held in Albany, adopted Sept. 26 a platform calling for repeal of the 18th Amendment. Charles H. Tuttle, United States District Attorney for the southern district of New York, is the party's candidate for governor on that platform.

Sir Thomas Lipton, whose Shamrock V was defeated in 4 consecutive races by the Enterprise for the America's Cup, left Sept. 27 for his home in England.

The Board of Trade of Chicago determined Sept. 26 to bar foreign governments from selling grain futures on its exchange.

Mrs. Herbert Hoover, wife of the President, arrived in Indianapolis Sept. 30 to attend the 16th annual convention of the

National Council of Girl Scouts. Mrs. Hoover is honorary president of the Girl Scouts of America.

The League of Nations has appointed an international commission consisting of Bascomb Johnson, an American writer; Charles Pindor, a Polish diplomat, and Dr. Alma Sundquist, a Swedish woman physician, to inquire into the white slave traffic.

Robert Tyre Jones, Jr., of Atlanta, Ga., won the national golf championship at Philadelphia, Sept. 27, and thereby set a record. Within a year Mr. Jones has won the four major golf championships of the world.

The American Automobile Association Sept. 27 began a campaign to have all states require uniform examinations and licenses for drivers of motor vehicles in order to promote safety on the highways. Lucien Whiting Powell, widely known painter of landscapes, died at Washington, Sept. 27, in his 84th year.

One of the largest and most complete underground railway stations in the world, marking the completion of the first major step in the Pennsylvania Railroad's improvement program in Philadelphia, was opened for service Sept. 28.

Daniel Guggenheim, copper chief and aviation pioneer, died at his home in Port Washington, L. I., Sept. 28. He gave away many millions to aid humanity.

An increasing number of infantile paralysis cases at Kansas City, Kan., has caused health authorities to close the city's 75 public and parochial schools for two weeks.

To advance the cause of better homes in America three gold medals will be awarded each year to the architects who have designed the best small houses erected anywhere in the United States in the preceding year. This was announced Sept. 28 by Ray Lyman Wilbur, Secretary of the Interior and president of Better Homes in America.

Prince Leopold, of Bavaria, field marshal of Germany and commander of the German army in the East during the earlier stages of the war, died Sept. 28. He was 84.

President Isidro Ayora, of Ecuador, had resigned but the Congress of the Republic has asked him to withdraw his resignation, and remain in office until the expiration of his term in Sept., 1932.

The Democratic party in the State of New York at their recent convention at Syracuse, demanded the repeal of the 18th Amendment and the Volstead Act.

Edward S. Harkness, New York philanthropist, has given \$10,000,000 for British charity.

The League of Nations has voted to hold a world disarmament conference, but has set no time to hold it.

The Home Office of the British Cabinet has ordered that in future people of other nations sojourning in or traveling through

England shall be known as "visitors" and no longer as "aliens."

The Department of Highways in Ontario has decided to employ as many idle men as possible to eliminate grade crossings on the railways.

The United Daughters of the Confederacy of South Carolina has erected a granite boulder in honor of Henry Timrod, who is known as the poet laureate of the Southern Confederacy.

According to a study of the subject by Prof. T. J. Wertenbaker, of Princeton University, the United States comprises 7 per cent of the world's population, but consumes 56 per cent of its rubber, 21 per cent of its sugar, 72 per cent of its silk, and 68 per cent of all the crude petroleum used in the world.

The new premier of Canada has made a remarkable record of achievement thus far. In a two weeks' session of Parliament Premier R. B. Bennett put through measures to use twenty million dollars in emergency work for the benefit of the unemployed, has taken measures to prevent dumping foreign goods in Canada, and has revised the tariff to the extent of raising the duties on 130 different articles.

Texas farmers are greatly exercised over the fact that cotton has fallen in price to 10 cents, the first time in many years.

Italy and France have for some time been making attempts to come to a naval agreement, but at this moment they seem farther than ever from doing so. Each nation blames the other for the deadlock.

This year of 1930 has brought more unrest and revolution in South America than the Latin nations have experienced for a long time. Some think the experience will purify the governments and prove an advance in democracy.

The dry forces of New York, refusing to support either Republican or Democratic candidates for governor, will make Prof. Robert P. Carroll, of Syracuse University, their candidate.

Chancellor Bruening, of Germany, proposes drastic reduction of expenditures during the coming year in order to meet the deficit of \$210,000,000. Even President Hindenburg's salary is to be cut down about one-fifth.

There is a regular air service between New York, Philadelphia and Washington. Miss Amelia Earhart, vice-president of the company, organized a few months ago, reports that the number of passengers during the first month reached nearly 5,000.

MEETING OF THE SYNOD OF THE POTOMAC

(Continued from page 2)

Synod with splendid songs well rendered. Rev. William H. McNairy is the supt.

The members listened with interest to the report of the new Board of Christian Education. Very little of a constructive nature was given, as the Board is just beginning its work. The new executive secretary, Rev. Henry I. Stahr, D.D., gave the report.

The sessions of Synod closed on Thursday evening, Sept. 11, to meet in the fall of 1931 in the Abbey Church, Huntingdon,

Pa., Rev. Hobart D. McKeehan, pastor.

A committee on resolutions presented among other actions the following: 1. That we express our high appreciation of and heartfelt gratitude for the generous grant of Catawba College in putting at our disposal her magnificent buildings, so well adapted to meet the needs of the Synod, and the excellent food served (free) in the most appetizing fashion.

2. That we record our gratitude to President Hoke and his staff of workers for their personal ministry in the interest of the Synod, a ministry unstintedly given, bearing every mark of the genuine hospitality which is so characteristic of hosts in the Southland.

3. That we pay a tribute of praise and gratitude to our host, the pastor and people of the First Reformed Church, Salisbury, for their gracious hospitality and generous contribution of time and effort in the entertainment of Synod.

J. S. A.

THE MISSION HOUSE

Dr. Darms is sending us another student for the ministry. He comes all the way from Philadelphia. We are glad to keep in close touch with the East in this way. One of this year's graduates also hailed from the City of Brotherly Love. The reader probably knows that Dr. Darms himself was a Philadelphia boy. We can't have too many of them, so just send them on!

Usually when the students arrive here, especially those from the South and East, they are impressed with the freshness of Wisconsin's fields and forests. This year, however, the drought has left its melancholy mark on all out-doors. Fortunately this is relieved by the freshly painted inside of some of our buildings, notably the dormitory halls and the dining room. Let us hope that they may keep "that school girl complexion."

The wives of two of our professors, Mrs. Bauer and Mrs. Hessert, have been at the Plymouth Hospital, where they submitted to operations. We are thankful to our Heavenly Father that both have returned, assured of complete recovery. Miss Lillie Diederichs, the daughter of our engineer and a former student, also submitted to an operation for appendicitis. She too is on the road to sound health.

"The Mission House News," published twice a month during the school year by the students, is operating under a new policy. Instead of fixing a definite subscription price, the students are asking the readers to set their own price. Ordinarily this doesn't seem like good business. But our students are idealists with much confidence in the good-will of their friends. We



May We Help You?

Through our experience in meeting the requirements of church edifices—both large and small—we have oftentimes been able to make suggestions which resulted in churches securing the quality of furniture they so ardently desired at an actual economy compared to the original program.

Folder describing the features of a church pew so necessary for lasting comfort, on request. Dept. C, DeLong Furniture Co., 1505 Race Street, Philadelphia, Pa.

FURNITURE by DE LONG

FOR CHURCHES • SUNDAY SCHOOLS • PARISH BUILDINGS

sincerely hope that they will not be disappointed. When you receive a copy of the "News" just send in your name and address with your subscription. A dollar bill would seem the most convenient.

The professors and their wives invaded house father's quarters the other night for a friendly visit. A program was not needed for entertainment. Spontaneous reminiscences of former student pranks furnished abundant conversational topics. Our sainted professors came to life again in our friendly circle. The purpose of the gathering was to show Rev. and Mrs. Lahr that they belong to us not only officially, but as neighbors and friends.

We have many needs at the Mission House. Of these we must write again and again, in the hope that God may move the hearts of our people to supply us with every necessity. The house father reports a good appetite on the part of the boys. Bills for provisions are draining our treasury. Salaries and wages must be paid. Loans made during the summer slump should be paid off. We ask our friends for their continued steady support. If you have been planning to do something special for the Mission House, may I urge you to do it now, when it will help us more than ever.

J. Friedli, Acting President.

Plymouth, Wis., R. 5.

great age. She, too, was in the temple, joining Simeon's joyful praise. These little fragments of information leave many questions unanswered. But these unanswered questions have no bearing at all on our appraisal of the character of these twain. The items omitted by Luke bulk large in our secular biographies, but they seem negligible to the evangelist. Little does he care for the physical appearance of men, or for the material circumstances of their lives and the vicissitudes of their careers. His interest centers in the inner man. Was his soul of lofty stature or petty and mean? Was his life humble and holy? Was his eye keen and clear to see the things that are eternal, and to seek them earnestly? "Behold," he says, there were two such people in Jerusalem.

And then he proceeds, with swift strokes, to sketch their real lives. Not the outer setting and scenery, but the inmost core. And here we find no lack of information. Luke tells us all we need to know about Simeon and Anna in order to invest their shadowy forms with vivid reality and with abiding worth.

"This man was righteous and devout." In this brief description Luke shows us the root and the fruit of Simeon's life, his creed and his deed. He was a devout man. That describes his relation toward the God of his fathers, his faith and fellowship with Jehovah. This aged Jew had lived through dark and difficult days. His century had been filled with tragedy for the worshipers of the God of Israel. Their faith was tested and tried by the fire of persecution and the menace of death. Hence there were many apostates. They lost their faith in the rich promises of God. He seemed powerless to help His people in their oppression or careless of their sufferings. But

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eighteenth Sunday after Trinity

October 19, 1930

Simeon and Anna
Luke 2:25-39

Golden Text: Blessed are the pure in heart: for they shall see God.

Lesson Outline: 1. The Pure in Heart. 2. The Vision of God.

The subtitle of our lesson is, The Insight of the Pure in Heart. And Simeon and Anna are chosen as two living illustrations of that profound truth. We meet them in the temple, soon after the birth of Jesus, when His parents presented Him, as required by the law (Numbers 18:15, 16).

Then they vanish from sight, and return to the obscurity of their humble lives. But our brief acquaintance with them in that one episode suffices to enroll them among the immortals of the New Testament.

I. The Pure in Heart. We know very little about the outer life of these two saintly characters. Nothing, indeed, save what Luke reports in our lesson, though legend has woven its fancies about them.

Simeon was "a man in Jerusalem," an aged saint who took the infant Jesus in his arms at the presentation in the temple, and poured forth an exultant song of thanksgiving and praise. And Anna is called "a prophetess, the daughter of Phanneel, of the tribe of Asher." Mention is made of her long widowhood and of her

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Simeon's faith was purged by the fire of persecution and oppression. Nothing could quench his sublime trust in Jehovah's power to redeem His people, according to His ancient promises. He was "looking for the consolation of Israel," for the fulfillment of the Messianic promise. Daily he haunted the temple, worshipping God and praying for the realization of this hope in his few remaining years. That was his chief interest in life. For all we know, he may have been a poor artisan depending upon his daily toil for a living. But that, and all else, was subordinate and secondary. First and foremost he looked for the coming of God's rule to right all wrongs.

And, again, this devout man was "righteous." That describes his relation toward his fellowmen, his daily conduct. People knew him as a man who was just in all his dealings with them. His religion was not confined to the temple. It was more than the formal observance of pious ceremonies. It bore rich fruit in the sphere of the moral life, as true religion ever must and always does.

Thus we have a fine and full picture of Simeon, notwithstanding our scant knowledge of his biography. Possibly he played no part at all in the political and commercial life of the great capital in which he resided. He cared little for the pleasures and pursuits of the multitudes that thronged its streets. Yet how much better and greater he was than all these, and how much more necessary to the weal of the city and to the welfare of the nation. It was for the lack of men like Simeon that Jerusalem was finally destroyed. And only the salty savor of such lives can keep our modern civilization from corruption and putrefaction. More than commerce and colonies, more than millionaires and machines, the nations of the earth need men who are "righteous and devout, looking for the consolation of Israel."

Luke adds another touch to his portrait of Simeon's character, "and the Holy Spirit was upon him." But here we have an explanation, rather than an addition. It was the Spirit of God, working in his spirit, that made him just and devout. That is the secret of every life like Simeon's, the mystery of godliness. It is begotten in men by the Spirit. And all the saints the earth has ever known have ascribed to God the praise for the new life of faith that His grace has quickened in their souls.

Finally, Simeon himself speaks to us in Luke's record. His words are a hymn of thanksgiving that ranks with the Magnificat of Mary and the Benedictus of Zacharias. Holding the infant Jesus reverently in his arms, he breaks forth into the Nunc Dimittis (so called from the opening words in the Latin version). Long ago the Church has recognized the beauty of this pearl of song in her liturgical services. Some use it at the close of the Communion service; others, at Vespers when day is done. It is also sung at funerals, when the body is taken from the Church to the grave. But Simeon's song was not a prayer for death. It was the triumphant paean of a victorious life, ready for death. Peace dwelt in his aged heart, such as the world can neither give nor take away. "Mine eyes have seen Thy salvation." His lifelong waiting and watching had their perfect reward at last. He found it in the temple, when he held the infant Jesus close to his heart. The same reward came also to Anna. Sharing the character of Simeon, his faith and hope, she, too, "gave thanks unto God" when she saw Jesus. And she "spoke of Him to all them that were looking for the redemption of Jerusalem."

What manner of men, then, are "the pure in heart"? The implication of the subtitle of our lesson is that Simeon was a living example of them. That may help us to gain a better understanding of a type of life upon which Jesus bestowed a benediction, coupled with a great promise: They shall see God!

Now purity means cleanness. And cleanness, as we know, has played a large part in religion. But, at first, it dealt with external matters, with things and persons that were clean or unclean, and with elaborate rites that were supposed to cleanse men from ceremonial defilement and restore them to the favor of God. But the Hebrew prophets knew better what purity meant in religion. They taught that it is a travesty of religion and a mockery of God to be particular and punctilious about washings and purifications, while the heart is filled with evil thoughts and while the hands work unrighteousness.

And that, of course, was the teaching of Jesus. We are familiar with His stern rebuke of the Pharisees who taught that a man's standing before God was determined by matters of ceremony, by food and drink. He likened them "unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." He demanded inner purity of men. He cried "Woe" upon those who still confounded ceremony with religion, and who deemed themselves holy, though their hearts were corrupt, merely because they avoided contact with persons and things that were technically "unclean." And He called "blessed" those who were truly devout—the pure in heart.

And in the speech of Jesus, the heart means the whole inner man. It denotes the soul with all its faculties and functions. It embraces our volitions, our aspirations, and our ideas. Thus, purity of heart means the cleansing of all that is within us from every impurity. It means that all our thoughts and desires and hopes are centered upon God. It denotes, not one specific quality of manhood, but the whole temper and attitude and outlook of a man who is spiritually-minded.

That is the reason Simeon was chosen as an illustration of purity in heart. "He was looking for the consolation of Israel." That single phrase sums up his character and his career. That one supreme purpose controlled his entire life. In all that he did, in all his labors and trials, in all his traffic with men and in all his commerce with things—his will was set straight for God.

II. The Vision of God. And to this type of life the Master attaches a marvelous promise. "They shall see God." The beatific is the reward of the pure in heart. Their life does not necessarily lead to health and happiness, to wealth and power, but it leads straight to God. It was so with Simeon and Anna. Somehow, though we know not how, they saw in the infant Jesus the fulfillment of God's promise and the realization of their hope. But it was their heart that saw Jesus.

So it is still. The organ of spiritual vision is neither the mind nor the will of man. Both are mighty instruments and great are their triumphs in many spheres of action. But they are impotent tools in the realm of the Spirit. There the heart that is pure is far mightier than the mind that is keen and the will that is strong.

To see God, then, we must remove the veils that are found in our own hearts. It is not Nature that hides Him from us. It rather reveals His glory. It is not history that blots Him out. There, too, His way and His will are made manifest. In the last analysis there is but one obstacle that obscures man's vision of God. And that is found in his heart. It is sin that blinds him. The tyranny of sense over the soul, the dominance of the flesh over the spirit—that is the veil twixt man and God.

And the pure in heart tear it asunder. They look out into the world with an eye that is single, cleansed of its carnal film. And they see God everywhere. In Nature, and in history, and, most of all, in the face of Jesus Christ.

Hence, if a man would see God, he must, first of all, cleanse his heart. Books may help, and men may aid him in his quest. But, "who shall ascend to the hill of the Lord? And who shall stand in His holy place? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Oct. 19—Christians and Sunday
Matt. 12:1-8

Sunday is the Christians' day. It is Christ's Day. It is a Christian day. It belongs to the Church. Its observance comes from the New Testament and not from the Old. It is called "The Lord's Day," because on this day of the week the Lord rose from the dead, and also because on this day the Christian Church was founded. On the first day of the week Jesus came forth from the dead and consequently the early disciples observed this day in commemoration of this great event. Every first day of the week they gathered together in memory of their Lord. Thus it came to pass as they were together in an upper room that the Spirit came upon them and the Church was born. Afterwards the day was always celebrated by the early Christians in commemoration of these two great facts in their experience. This observance has come down through the centuries, and the followers of Jesus have met together in memory of their Lord and in fellowship with each other. When the New Testament Sunday was thus set apart the Old Testament Sabbath gradually receded into the background. The followers of Jesus were Christians, no longer under the old dispensation, but under the new. Some of the customs of the Jewish Sabbath were brought over into the Christian Sunday, but it was a new, a different institution. Therefore, those who insist on observing Saturday, or the last day of the week, as their Sabbath are still living under the Old Testament and not under the New. We have no "Sabbath" as such, but we have Sunday, or the Lord's Day.

Since it is the Lord's Day it should be devoted to the Lord, it should be given over to Him. It should not be necessary to hedge the day in with all sorts of laws and regulations, but the spirit of devotion to Christ and the Church should prompt Christians to a proper observance of the same. The Old Testament Sabbath was a part of the Jewish legislation. It was very closely and clearly defined. The things that could be done on this day were very definitely described. Its observance became therefore a matter of legalism. The letter of the law might be kept and the

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spirit thereof violated. So when Jesus came He put a new meaning into it as He did into almost everything. He taught that "the Sabbath was made for man and not man for the 'Sabbath'" and by His own example showed men how to observe the day properly. We, therefore, get our way of observing Sunday from the Lord and not so much from the Old Testament law.

1. The Lord's Day should be spent, at least in part, in the house of the Lord. Jesus went into the synagogue as was His custom, on this day. Christians should go to Church on Sunday. This is their first duty. We cease our daily labors in order that we may on this day attend to our religious duties. Nothing ought to interfere with this practice. While, indeed, we may honor the Lord in our homes or out in the world of nature, there is no place where we can do this so well as in the house of God. The very fact that we repair to His holy temple gives evidence that we recognize God and Christ in our lives. Here we meet God in a very special sense. Here everything is appointed to bring the soul into closer communion with God. Here in fellowship with kindred souls our own spirits are quickened and our devotion deepened. Nothing can take the place of this. If people would understand the real meaning of going to Church on Sunday they would not be bored, but would rather say, "I was glad when they said to me, let us go into the house of the Lord."

2. The Lord's Day should be partly devoted to doing good. Jesus healed on the Sabbath Day. He helped those who were in need. This would suggest to us that we should seek to be of service to others on this day. Sunday is a day of rest, but that does not mean that we should spend it in idleness and in loafing, not in excessive eating and drinking, not in a merry round of pleasure and selfish indulgence, but in showing kindness and helpfulness to others. We want to do those things that will bring cheer and happiness to others and will stimulate the highest ideals in our own souls. The question is often asked—can we play ball, go to the movies, play golf on Sunday? Why should anyone want to do these things on Sunday? Do you want to do them for your own pleasure and recreation; do you want them to make money on Sunday, or to rob God of the time that you ought to give to Him? Then these things which are not wrong in themselves, become wrong. So much depends on the motive that is back of all of them. Do not the other six days of the week furnish time and opportunity enough to engage in all these things? Why must a man invade the Lord's Day and cheat God out of the time that should be set apart for Him? If in all these things you can glorify God and minister to the spiritual growth of your own soul there is no reason why you should not do some of these things, but if you rob God and lower your own moral nature you are doing wrong both to yourself and to God. The stress and strain of the world are upon us during the days of the week and we need Sunday to refresh our spiritual nature and deliver us from the bondage of the world. Unless we afford opportunity to the soul to recuperate itself we shall sink to a lower level of life and eventually crowd God out of our lives which is life's greatest tragedy.

3. The Lord's Day should furnish inspiration for all the other days of the week. It comes on the first day of the week. It is, therefore, the vestibule through which we should enter the other days before us. The Jewish Sabbath was the last day of the week. Its intention was to rest from labor. The Christian's Sunday comes at the beginning of the week and its intention is to bring the spirit of Christ into all of our life. The ideal is a Sunday that knows no setting sun. Every day is to be the Lord's Day and every work is to be worship, every shop a shrine and every school a sanctuary. When we get the mind of Christ we shall

not be bothered very much about rules and regulations, but we shall always live in Him and for Him and we shall be glad to give Him this day which we call Sunday in order that we may be still more closely to Him and derive from His the inspiration we need for all the days of our life.

BOOK REVIEWS

The Bible of the Churches, by Andrew Sledd. Cokesbury Press. 220 pp., \$1.

This is a detailed account of the process by which the existent canons of Old and New Testament were selected as the Bibles of the Jewish, Catholic and Protestant Churches.

It approaches the subject from the interesting angle of a person entering a bookstore to buy a Bible and being confronted with the necessity of deciding what kind of Bible he would buy. Although this approach makes a very interesting attack on the subject of the canon of the Scriptures, the average reader's interest will be smothered in the intricate mass of details which are introduced in the description of the processes involved.

The treatment is plainly based on a profound and exact scholarship and deserves to be recognized as a compendium of available information on this branch of New Testament study. In the nature of the case, it will not be used as a popular book for lay readers.

A. N. S.

What is Eugenics? by Major Leonard Darwin. Galton Publishing Co., New York. 88 pp. Price, \$1.

This is an American edition of No. 9 in the Forum Series of ten volumes under British auspices and mostly by British authors. President Angell, of Yale, has written the introductory statement to the American edition. It is a very intelligent and sane discussion in brief compass of the comparatively new science of Eugenics, if it may be called a science. It combines a very thorough understanding of the far-reaching significance of the problem of human heredity with a frank recognition of the difficulties in the way of any sort of control of the mating process in the human family.

The ways and means of control which he does suggest are of the sanest sort and deserve the attention not only of students of social science, but of the mass of men. The insidious processes which are slowly but surely at work weakening our human stock become foes to be met and defeated, when one sees them through the eyes of the author. The book merits a wide reading.

A. N. S.

HEIDELBERG LEAGUE OF THE SYNOD OF THE NORTHWEST

By Dr. E. G. Krampe, Synodical Director of Religious Education
(See Cover Page)

This League is the outgrowth of the various group conferences of Young People held at Milwaukee, Reeseville, Madison, West Bend, Sheboygan, New Holstein, Appleton and Neillsville, Wis., during the first part of this year, notices of which have appeared in the Church papers. Each group conference had appointed an elector from each congregation represented, to take part in the final organization of the League at the Mission House Conference. This organization took place at the time designated, Aug. 11, 1930, at 2 P. M. However, the mass meeting of young people held on the preceding Sunday afternoon really formed the first part of this organization meeting. The programs for both meetings were planned with care by the young people and carried out as planned.

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there were present delegates from 33 congregations. Mr. Clarence Koehler, of Grace Church, Milwaukee, served as chairman, and Miss Sylva Baumann, also of Grace Church, served as secretary. From the various names suggested for the new organization, a combination of several was ultimately adopted, the name selected, by an almost unanimous vote, being: "Heidelberg League of the Synod of the Northwest."

The aim of the organization was stated as follows: "Fellowship, Consecration, Brotherhood." (1) To bring the Young People of our Reformed Churches into closer touch with one another, to stimulate them in their striving to follow Jesus, bringing their lives into accord with His teachings. (2) To furnish opportunities for experiencing a deep consecration to the cause of the Master, to assist them to recognize and challenge them to accept the responsibility of their just portion in the work of the Kingdom: in the local Church and community, in the Classis and Synod, and in the entire denomination and Church. (3) To train the young people by their own personal actions, for inter-racial good will, for world fellowship and world peace, as consistent followers of the Prince of Peace.

The plan of organization: (1) Sectional meetings shall be arranged by the Classical Committee on Young People's work. (2) At the sectional meetings an elector shall be appointed from each congregation represented, to attend the Synodical meeting. These electors from each section shall appoint one of their number to serve on the Official Board. (3) At the Synodical meeting a president and secretary shall be elected by the entire body. The vice-president and treasurer shall be elected by the Official Board from their own members. (4) Sectional meetings shall be arranged for each year and the Synodical meetings annually. (5) To finance this work a registration fee of 25c per person attending the sectional meetings will be requested.

The election proceeded according to the plan adopted. Mr. Clarence Koehler, of Milwaukee, Wis., was elected president; Miss Sylva Baumann, of Milwaukee, secretary; Mr. Frederick Wolters, of Sheboygan, Wis., vice-president, and Mr. Arvin Mathies, of Potter, Wis., treasurer. The other members of the Official Board are: Mr. Oscar Denker, of Milwaukee, Miss Alice Dauffenbach, of Reeseville, Miss Pauline Kundert, of Madison, Mr. Carroll Rusch, of West Bend, Miss Leona Luebke, of Oshkosh, Mr. Adelbert Eberhardt, of Neillsville, and Miss Gretchen Hauser, of La Crosse.

It was very impressive to see and watch these meetings of the young people. Fred Wolters, the delegate to the Toronto Convention, reported in a very interesting and

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carefully planned address concerning the work done by the Youth Council of North America. What he said about the attitude of the young people in attendance at that council, very aptly characterizes the young people who organized the Heidelberg League of Northwest Synod, namely, "the utter lack of indifference; everybody realized that he was there for a special purpose and that he had a task to perform and meant to do it." Every member of this newly organized League went home with a deep sense of responsibility respecting the Master's work and the program which they had adopted.

A LETTER FROM DR. RUPP

Koriyama, Japan, Sept. 1, 1930.

Dear Dr. Leinbach:

Yesterday, the last Sunday in August, Mrs. Rupp and I were the guests of Dr. Noss and his family at Wakamatsu. In the morning we attended the Sunday School and the Church services. Since our last visit six years ago the congregation has doubled its membership and is now self-supporting.

On our first visit to Japan the people flocked about us in curiosity. This time we were so deeply impressed by the progress that the congregation has made in the development of its own personnel.

The organ, which is a gift from the First Church of Lancaster, Penna., was presided over by a young lady who is the daughter of a physician of Wakamatsu. Her mother also, and her brothers and sisters are Christian. This young lady grew up in Wakamatsu, was educated in the public schools and sent by her parents at their own expense to an American high school and to Keuka College in New York State. She is a beautiful, accomplished young woman, and will now become Dr. Noss's secretary and Mrs. Noss's assistant in Church work. This is a fine example of the type of womanhood that grows out of the evangelistic work of our missionaries.

After the service the Church gave us a reception. The address of welcome was made by another physician, Dr. Anazawa, who is an elder of the Church. As physician to the Noss family he saved the lives of Dr. and Mrs. Noss and their oldest son when, ten years ago, the family was down with typhoid fever. He seemed to be very much interested in my sermon and his address showed his and the congregation's appreciative reaction. A group of high school girls sang "Take Time to Be Holy" in English, and a group of high school boys sang "Onward Christian Soldiers" in Japanese. The service and the reception were conducted with grace and dignity. In this respect the life of the congregation has shown such remarkable progress since our last visit that it is difficult to describe it.

In the evening we went to Kitakata, a town twelve miles from Wakamatsu, traveling by autobus for a quarter each; and by train and taxi we returned to Dr. Noss's home a little before midnight. The service again was very devotional and the conduct of the people perfectly orderly. A quartet of young ladies sang a selection in four parts, in perfect harmony. It made a very deep impression upon me, as also upon Dr. Noss and the congregation.

There is now at Wakamatsu a very interesting new building. Mr. George Geiser, elder of Messiah Church, Philadelphia, has recently contributed a gift of \$1,500 with which the mission erected a fine building 24 feet square in which Dr. Noss and his assistants conduct "newspaper evangelism." The two offices on the first floor can be thrown into a lecture room with a long table about which twenty young farmers can sit when they are gathered together for a week of conference and instruction. There are also on the first floor a room for the caretaker, and a

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kitchen with conveniences in Japanese style so that the young men can do their own cooking. Upstairs there are two large rooms with matted floors for their rest and sleep. Dr. Noss, Pastor Tan, Mrs. Noss and others prepare these young farmers for baptism and for service in their several villages after they have become interested through articles in the newspapers, books from the circulating library and the correspondence course. They come from the villages—often from remote places. I wish that our home folks could see with their own eyes the missionary in action with his Japanese co-workers. Elder Geiser has made possible a fine building which at conference seasons affords such conveniences

and comforts as the rural Japanese are accustomed to.

In the district of which Dr. Noss is missionary in charge there are nineteen Japanese pastors, seven women evangelists and three kindergartners. A great handicap in this field is that so far of the thirty-two towns where regular weekly services are held only eight have been provided with permanent places of worship. Where there are chapels, as a rule, the congregations make rapid progress toward self-support. On the average a gift of \$5,000 would at this time put most of these places on a permanent basis.

I am very sorry that for the present Dr. Noss has to carry all the burden of this field alone, and that the Board of Foreign Missions cannot immediately furnish another missionary to take the place of his former associate, Rev. W. C. Nugent, who has recently been transferred to Yamagata.

Faternally,

Jacob G. Rupp.

OBITUARY

THE REV. ISAAC SUMMERS STAHR

This well-beloved minister of our Church and patriarch among the pastors in Eastern Pennsylvania passed to his eternal reward on the morning of Sept. 23, 1930, at his home in Oley, Pa. He was blessed with long life and length of days, having attained the ripe age of 85 years. After being actively engaged in the work of the ministry for more than 50 years he retired two years ago, spending the rest of the time in the presence of loved ones and devoted parishioners.

He was the son of John Stahr and his wife Sarah (Summers) Stahr; born May 23, 1845, near Applebachsville in Bucks Co., Pa. The Rev. William F. Gerhard baptized him, and he was confirmed in the Church at Pleasant Valley. He was educated in the public school, and for several years had as his teacher his brother, the Rev. John S. Stahr, D.D., who became the highly-esteemed president of Franklin and Marshall College.

At the age of 17 years he began to teach school and continued in that profession for 11 years. He was a very capable teacher and won the hearts of his pupils. In 1874 he entered the Theological Seminary at Lancaster from which he graduated in 1877. His first call came from the Board of Home Missions to take charge of the struggling Mission at Lock Haven. Conditions were very discouraging. The little flock had been without a pastor for a year; no building of its own, and many of the people were without work. Under his wise leadership the membership grew, a Church was secured, and the foundations were laid for a strong and influential congregation. He resigned in 1883.

On June 19, 1879, he was married to Hannah Camilla Applebach, with whom he lived in happy fellowship until 1915, when she entered into rest. This union was blessed with four children who survive: Sarah J., wife of Charles L. Glase; May C.; Camilla B.; and the Rev. Dr. Henry I. Stahr, executive secretary of the Board of Christian Education.

From 1884 until 1928 he was the faithful pastor of the Oley Charge. During these years new Churches were built at Friedensburg and New Jerusalem, and the Oley and Pricetown Churches were remodeled. The membership greatly increased, making it a most desirable rural parish. Father Stahr was a gentleman of the old school, plain and unassuming, but genial and companionable. As a preacher he was an able expounder of the Word, and as a pastor he was untiring in his labors. He had time to devote to research work, and became an authority on

local historical matters. He made quite a study of the early settlements of Pennsylvania, and was in frequent demand for addresses on this subject. He continued in the active ministry until the year 1928.

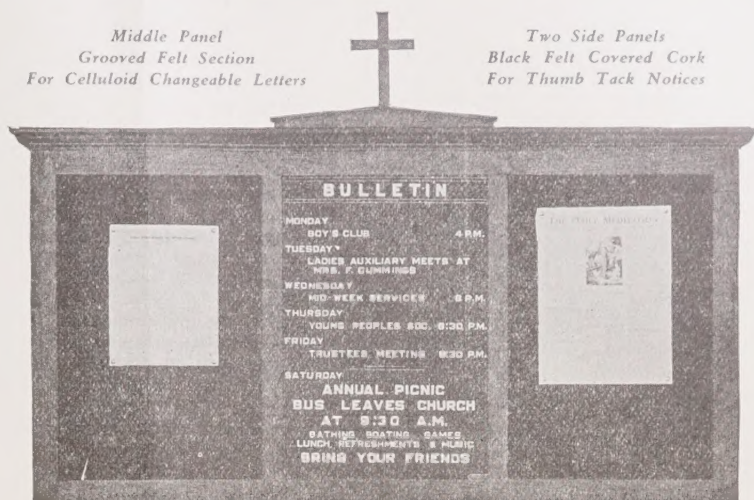
The members of the Goshenhoppen Classis on several occasions paid glowing trib-

utes of high esteem and warm affection to this venerable servant of God. These words appear in the Minutes: "In your evening's twilight the thought of having served your Lord so long, so faithfully, and so beautifully, as well as the consciousness that you enjoy the good will of

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all with whom and among whom you served, must fill your heart with unspeakable joy. We convey to you our best wishes and warmest regards. "The Lord bless thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

Simplicity marked his long and useful career. He labored in the strength of a sublime faith, lived in the hope of the resurrection of the just, and he triumphantly committed the keeping of his soul and the welfare of his people to God who doeth all things well.

After a brief prayer at his late home, his mortal remains were taken to Frieden's Church, Oley, where funeral services were held, Sept. 26, 1930. In the presence of 30 representative ministers of three denominations and of a large congregation, his body lay in state, amid a tribute of flowers that gave evidence of an affection and regard truly notable.

The Rev. Earl G. Wolford, the new pastor of the charge, conducted the services. The Rev. Calvin M. DeLong read the Scripture lesson. Prayer was offered by the Rev. J. Hamilton Smith, D.D. The sermon was delivered by the Rev. Allen R. Bartholomew, D.D., a classmate, in which a splendid tribute was paid to the aged servant of God. At the grave the Rev. H. Jerome Leinbach assisted in the burial service. Interment was made in the Oley Church Cemetery. The active pall-bearers were members of Goshenhoppen Classis.

"When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Saviour's breast!"

E. G. W.

MRS. RUFUS C. ZARTMAN

Mrs. Hattie E. Zartman, wife of Rev. Dr. Rufus C. Zartman, of Swarthmore, Pa., died on Monday, Sept. 22, 1930, at the home of their daughter, Mrs. Ruth Z. Clapp, 447 Park Ave., Collingswood, N. J. Since Sept. 1, 1930, Mrs. Zartman was at home with their daughter, Mrs. Charles S. Nichols, in Springfield, Mass. On Sept. 18 she may have had a slight stroke, causing her to fall and break her left arm at the wrist. On September 21, she was brought to Collingswood by her husband and Mrs. Nichols. That night she was overtaken by apoplexy and paralyzed in her left side. Without recovering consciousness she died on Monday night, Sept. 22. Her husband and two daughters were at her bedside when the end came. She died as peacefully as she had lived. While in failing health the past five years, yet her death was unexpected.

The funeral was on Thursday, Sept. 25, at 2 P. M., from the Sechler & Maguire Bldg., North Broad and Norris Sts., Phila. The services were largely attended. Rev. Dr. Charles B. Alspach, supt. of the Berger Memorial Home, was in charge of the obsequies, and spoke on the subject of the Ideal Woman as wife and mother. Rev. Dr. Charles E. Schaeffer, secretary of the Board of Home Missions, and president of General Synod, also spoke, basing his remarks upon the tribute, which Jesus gave to Mary of Bethany, "She hath done what she could." Rev. Arthur Y. Holter, pastor of Heidelberg Church, read Riley's poem, entitled "She Is Just Away." Mrs. Charles S. Edmunds very sweetly sang "Abide With Me." Interment was made in the Rockland section of beautiful West Laurel Hill Cemetery. The floral tributes were many and most beautiful.

Mrs. Zartman, nee Eaton, was born at Rollersville, Sandusky County, Ohio. In youth she attended Fostoria Academy, Heidelberg College, and Wooster University. On Sept. 4, 1884, in Fostoria, O., she married Rev. Rufus C. Zartman, then pastor at Wooster, O. She became the mother of four sons and three daughters. Five children preceded her to the eternal world.

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Getting a Perspective on Success; Finding Happiness in an Ordinary Career; Taking Second Place Gracefully; Learning to Forget; Reshaping One's Own Personality; Working Without a Sense of Straining; Keeping Life Reasonably Simple; Taking Criticism in the Right Way; Getting Along with Other People; Keeping Up One's Courage; Increasing One's Chance of Achievement; Staying Young as One Grows Old.

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The study of biblical literature here presented combines two methods. The first is the study of the literature by types, such as folk songs and early ballads, short stories, fables, parables and allegories, lyric poetry, dramatic and epic forms, visions and symbols, and such prose forms as biography and history, maxims of wisdom, oratory and the essay. The Bible exhibits as wide a variety of literary form as can well be found. The second feature of the method is the comparison of the biblical materials with other literature of the same type or theme. A wide variety of the best literature of many peoples is suggested for comparison with the biblical classics. A study thus carried through should achieve the end sought—a critical appreciation of biblical literature.

This method of approach will present the literary masterpieces of the Scriptures in their original freshness, vigor, and spontaneity, and will have the further merit of associating the Bible with the rest of our literary heritage. A comparison of the great literature of the Bible with the classics of other peoples and cultures will also yield a new conception of the universality of religious faith and aspiration. It will make possible an airplane view, so to speak, of the religious landscape of the ages. The comparative study of religions is liberalizing, and surely a comparative study of the great classics of Christian and non-Christian peoples should be not less so.

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Mrs. Zartman, with her husband and daughters, Grace and Ruth, came to Philadelphia in April, 1891. During her husband's 30-year pastorate of Heidelberg Church, 19th and Oxford Sts., Mrs. Zartman was most active, earnest and faithful in the life and usefulness of that Church. First she taught a class of young men in Sunday School. Then she organized and supervised the Junior department of the S. S. Then she formed and presided over the Cradle Roll department. Then for many years she superintended the Primary Dept. of the Bible School.

For some years she also sang in the chorus choir of the Church, and in the large choruses that rendered oratorios. She was endowed with rare musical talent. Her ability to memorize, improvise and transpose music was extraordinary. When only 13 years old she already played the Church organ for public worship. The late Prof. Carl Merz, musician, writer, and composer, was one of her teachers. At the age of 15, she began to teach in the public schools and taught for 6 years.

Mrs. Zartman had great delight in or-

ganized missionary work. For a period of 18 consecutive years she was president of the W. M. S. of Philadelphia Classis; and for 3 years president of the W. M. S. of Eastern Synod. For five or six years she was secretary and treasurer of the Bethel Community Center in South Philadelphia, a mission for Jews. She made many missionary talks, wrote much for publication, organized various missionary societies, and was identified with woman's missionary work of Classis, Synod, and General Synod. Truly "this woman was full of good works and charitable deeds which she did." Her delight was in the true, the beautiful, and the good.

Mrs. Zartman was a faithful and thoughtful reader of the Bible and therefore knew the Scriptures. In one of her Bibles she has recorded three dates, when she finished reading that Bible through. After a most faithful, devoted, earnest Christian life she has entered into the rest promised to the children of God. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."